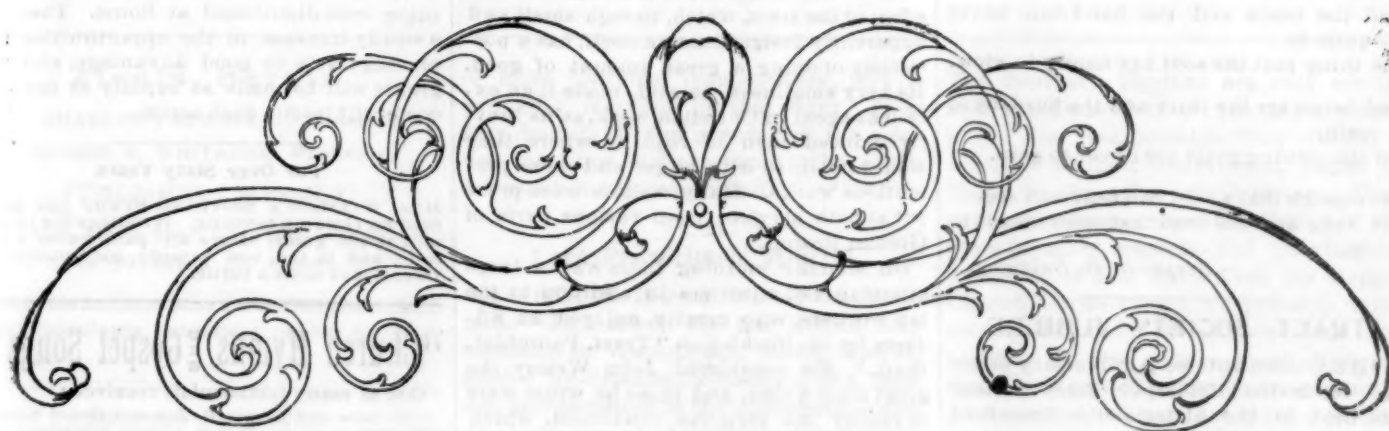




Zion's Herald

WEDNESDAY, JUNE 4, 1902



" WHEREAS I WAS BLIND, NOW I SEE "

FRANCES BENT DILLINGHAM.

" I met Him but once in half-darkness,
And how can I tell you, wise scribes,
Of His beauty, His wisdom, His glory,
Who only would answer with jibes ?
Or would ye, too, be His disciples ?
Nay, ye mock both at Him and at me ;
But I know, and none can deny it,
Whereas I was blind, now I see.

" Tell me, ye scribes and ye elders,
Well versed in the prophets and law,
Whence got He this wonderful power,
The greatest the world ever saw,
If not from our God, the All-mighty ?
Can ye make no answer to me ?
Then cast me forth till I find Him ;
Whereas I was blind, now I see."

Today, as we grope toward the Master,
The Light of the World do we find ;
The wise with their questions confront us,
Amazed that we no more are blind.
We cannot describe the sweet power
That has set us eternally free, --
But we know, praising God for the knowledge,
Whereas we were blind, now we see.



THE SONG AND THE DEED

There was never a song that was sung by thee,
But a sweeter one was meant to be.

There was never a deed that was grandly done,
But a greater was meant by some earnest one.

For the sweetest voice can never impart
The song that trembles within the heart.

And the brain and the hand can never quite do
The thing that the soul has fondly in view.

And hence are the tears and the burdens of pain,
For the shining goals are never to gain.

But enough that a God can hear and see
The song and the deed that were meant to be.

— Benjamin R. Bulkeley.

TRACT SOCIETY JUBILEE

THE Golden Jubilee Anniversary of the Methodist Episcopal Tract Society was held in the historic old Bromfield Street Church, Boston, May 24, 25 and 26 inclusive. It was highly appropriate that the jubilee should take place in the same building in which the Society was organized and Matthew Simpson was elected Bishop by the General Conference of 1852. Although the attendance was not large or enthusiastic, it was highly representative, being composed mainly of ministers and active church workers who gave close attention to what was said and were deeply impressed with the great importance of the Society and the value of tracts as an evangelizing agency. Dr. Thomas B. Neely, of New York city, the distinguished and successful corresponding secretary, had arranged for the presence of a number of well-known speakers who were in attendance and spoke with much profit to their hearers. Bishop Mallalien presided, and while he made no formal address, he said a good deal incidentally which revealed his keen interest in the work of the Society, and an extensive knowledge of its operations.

On Saturday, Dr. Neely gave an able and interesting address in the forenoon on "The Tract Society of the Methodist Episcopal Church," in which he sketched its history, described its nature, and outlined the scope of its activities. The afternoon was given up to an open discussion of the use and effectiveness of tracts by those in attendance. It was a highly enjoyable feature of the jubilee, as it brought out many

incidents and instances of personal experience that were mutually helpful.

Dr. Buckley preached on Sunday morning, and Dr. Neely in the evening. The purpose of Dr. Buckley's sermon was to show that, notwithstanding difficulties and trials, the reward of good actions comes in due time, and Christians should not be discouraged from doing good, but should be encouraged by the possibilities of the future. Dr. Neely spoke on evangelization as accomplished by spoken and written words. He dwelt for some time on the effect of the tract, which, though small and apparently insignificant in itself, has a possibility of doing a great amount of good. Its very smallness, he said, made it an excellent agent in Christian work, as its brevity induced men to read it where they would not do so with larger and more pretentious works. Many visitors were present at both services from various parts of Greater Boston.

On Monday morning there was a large attendance of ministers in addition to the lay workers, who greatly enjoyed an address by Dr. Buckley on "Tract, Pamphlet, Book." He considered John Wesley the great tract writer, and those he wrote were in reality his sermons condensed, which were more remarkable in their effect even than those of Whitefield. Why they were so was explained at some length, with many suggestions as to how to make a sermon effective. The tract, he said, is necessary to antidote the injury done by the book. It must be direct and fresh. It must be written as if the author believed that his success depended entirely on his ability to convince his reader. Too many of the tracts are written as though the man to whom they are addressed is already a Christian, or, if he is not, in such a way as to convince him before he has finished the first page that he is already hopelessly damned. Dr. Buckley paid a strong tribute to those denominations, including the Unitarians, Universalists, Swedenborgians and Spiritualists, which are making the distribution of tracts a telling feature of their work, the inference being that Methodists should be equally zealous in distributing printed matter of an evangelical and evangelistic character.

Monday afternoon Rev. Charles W. Millard, Ph. D., presiding elder of New York District, gave a comprehensive, scholarly and inspirational address on "Tracts for the Twentieth Century." He was accorded marked attention, and at the close a number of his auditors expressed their appreciation to him in person.

Dr. Neely made a short address in closing, in which he described the relationship between the Tract Society and the Sunday School Union. He pointed out that the Sunday School Union, which has general supervision of the Sunday school work of the church, including the assistance of schools in needy localities and the publication of Sunday-school literature, is a distinct organization entirely independent of the Tract Society. The only point of contact between the two societies is that the same person is corresponding secretary for both, which arrangement exists purely as a matter of economy. Dr. Neely holds this dual office, and as such occupies what is regarded by many as the most influential executive and editorial position in Methodism. As editor of the Sunday-school publications he gives direction to the preparation of the *Sunday School Journal* and *Bible Students' Magazine*, the *Classmate*, *Sunday School Advocate*, and the large variety of helps for all departments of the Sunday-school. These publications are issued by the million, and through the schools reach thousands of homes that have no other religious reading matter. Their

circulation has been considerably increased under Dr. Neely's management. As corresponding secretary of the Tract Society, Dr. Neely selects the new tracts that are published from time to time, and has oversight of their distribution. During the fifty years of its existence the Society has handled \$700,000, and given away 900,000,000 pages of tracts in all parts of the world. Last year the income was \$20,000 from collections, one-half of which was sent abroad to pay for the printing of tracts in foreign languages. At the same time 9,500,000 pages were distributed at home. There is a steady increase in the opportunities for placing tracts to good advantage, and the grants will be made as rapidly as the income will justify such action.

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GEORGE E. WHITAKER, Publisher

PUBLISHED WEEKLY

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Imperial Federation

IT has been the proud boast of the Englishman for many years that the "sun never sets on the Queen's dominions," but recently he has begun to realize, with feelings of increasing alarm, that the "dominions" are not very strongly bound together. He sees that the imperial tie is weak, and in some of the dependencies, notably Canada and Australia, it is seriously menaced by the growth of a spirit of independence strangely like that which prevails in the United States. This tendency has been noted by Mr. Chamberlain, and several moves have been made for the purpose of counteracting it by fusing the widely-scattered elements into a strong and symmetrical whole—a world-empire in fact as well as in name, with Edward VII. as Emperor. As a part of a comprehensive effort toward the realization of this beautiful and ambitious dream, the King's son was sent on his grand tour of all the colonies. His visits undoubtedly did much to foster loyalty to the British crown. But this was not enough. Mr. Chamberlain has invited the colonial ministers to meet with him in London on the occasion of the coronation and discuss the situation in all its bearings. This is a great compliment to the ministers. Their opinion is seldom asked for by the general government. Aside from persuading the colonies to contribute to the imperial naval and military fund, the chief purpose of the meeting will be to foster British commerce by forming an intercolonial customs union to exclude foreign goods from all the colonies. The consultation will probably be interesting. Canada will willingly discuss trade matters, but does not care about listening to proposals to give money to the defence fund. Australia declines military and naval amalgamation. The "island empire" feels amply able to provide for its own defence, and will not pour cash into the English treasury for that purpose. A similar spirit is being exhibited in matters of trade. Exclusion laws against the black and brown subjects of the crown are being passed, and apparently Australia intends to exclude them from the merchant marine. The Australian federation, instead of being a step towards the union of the empire, is a move in the direction

of more complete independence, and is avowedly regarded in that light. It is very doubtful if the meeting of the colonial ministers will accomplish the object for which it has been called.

Lord Pauncefote's Funeral

A STATE funeral was given Lord Pauncefote, the late British Ambassador, in Washington, which was attended by President Roosevelt, the cabinet, and members of the diplomatic corps. The body was placed in a receiving vault, where it will remain until after the coronation of King Edward, when it will be taken to England on an American warship. This is the very highest courtesy the United States can show the ambassador and his sovereign. Similar honors have been bestowed in the past. When George Peabody, the American philanthropist, died in England, a British warship brought his body to this country; and when the time came for the body of John Ericsson to be removed to its last resting-place in Sweden, an American cruiser was commissioned for that purpose.

Immigration during May

NEARLY 93,000 immigrants landed at New York city during the month of May, the majority of whom have since found a temporary abiding place among relatives or friends in widely separated sections of the country. This is the largest number admitted in any one month in the past twenty years. In 1893, 73,000 immigrants entered the United States, and since that year there has been a decline until within the last year or two. The recent increase is attributed to the persecution of Jews in Europe, and the reports of the opportunities for the laboring man here which are extensively circulated in the Old World. Most of the new arrivals are from Austria-Hungary, Italy and Russia, and they represent all classes and conditions. A large percentage crossed the ocean on money provided by friends or relatives who have already made homes here.

Governor of Arkansas Expelled

"POOR old Arkansas" is again in disgrace, all because of the conduct of the governor of that commonwealth, Hon. Jeff Davis. His Excellency has been expelled from the Second Baptist Church of Little Rock on the charge of drunkenness, gambling, and other immoral practices. There were only three votes in his favor. The Governor was off on a fishing expedition when the action was taken, having ignored the accusations against him. In that State, church membership has a decided political bearing.

The Southern Baptists are very strong, and are Democrats of the most ardent kind. On one occasion they elected a minister of their communion, James P. Eagle, to the office of Governor. They exert an influence upon the politics of the State in other respects, and therefore the expulsion of Jeff Davis from the Baptist Church carries with it his probable retirement from public life as soon as his term expires. It was only a short time ago that Davis gained notoriety by offering to pardon a colored prisoner if he would remove to Massachusetts.

Liquor "Legislation"

WHEN the bill codifying and extending the laws regulating the immigration of aliens into the United States was before the House last week, amendments were adopted prohibiting the sale of liquor at Ellis Island and in the Capitol building at Washington. The measure was then passed. Very few people, however, take the House seriously, as the Capitol bar has many regular patrons among the members of Congress. While the law-making branch is thus covertly making sport of the temperance sentiment of the country, the executive branch is seriously attempting to discountenance intemperance. Secretary Root has served notice on the army that habitual drunkenness is not a sufficient cause for retirement. Captain Harry E. Smith, of the coast artillery, on duty at Fort McHenry, Maryland, accused of drunkenness, had been recommended for transfer from the active list, but Mr. Root very promptly disapproved of the findings and directed that he be tried by court-martial. A sharp rebuke was also administered to the officers who were responsible for the action taken.

Republican Conventions

STATE Republican conventions were held in Ohio and Kansas last week. Both gatherings sustained the administration of President Roosevelt. The Kansans even went so far as to boldly name him for President in 1904. Ohio Republicans were discreetly silent on that point. Such conservatism is highly becoming when it is recalled that Ohio is the mother of Presidents, and that she has several more very promising "sons" who are beginning to clamor for their turn at the White House. Senator Hanna was prominent and predominant throughout the convention. Resolutions were adopted declaring against oppressive combinations of capital, in favor of the retention of the Philippines, in support of the army in general but deploring and condemning cruelty, and demanding of Congress the enactment of stringent laws against attempts on the life of the chief magistrate.

or of any person in the line of succession. The Kansas convention strongly favored reciprocity with Cuba, but the Ohio men gave a tame and half-earnest approval, while evading an endorsement of the bill passed by the House. Affirmative action upon reciprocity by either convention is deeply significant because several of the opponents in Congress of special trade arrangements with Cuba are from Kansas and Ohio. In view of these revelations, considered in connection with other recent political events, there is a decided suspicion that the alleged peril of the beet sugar interests in case a Cuban reciprocity law is enacted, is largely a matter of fiction, and that the sugar trust lobby at Washington does not represent the sentiments of the Western voters.

Surrender of the Boers

THERE was great rejoicing in England and throughout the British Empire when the announcement was made on Sunday, June 1, that the Boers had surrendered to General Kitchener. A sense of relief and satisfaction is also felt by the entire civilized world. The terms of peace were signed by General Kitchener and Lord Milner for the Government, and by Mr. Steyn, president of the South African Republic, Judge Hertzog acting as the governor of the Orange Free State, and Generals Bremner, DeWet, Schalkburger, Reitz, Botha, and Delarey. An opportunity was given for the burghers to confer together before the final action was taken, so that the agreement is not merely the doings of the Boer leaders. The matter was not submitted to Mr. Krueger or his associates, who for some time have made their home in Holland. Since all the commanders and both presidents have consented to the surrender, any protest that Mr. Krueger may make will not cause a renewal of hostilities. After the first outburst of jubilation in London the people discovered that the peace protocol was largely in favor of the Boers. The concessions made by the British are attributed to a determination on the part of King Edward to end the war before his coronation. Much credit is given to General Kitchener for the tact he has exhibited in carrying the negotiations with the Boers through to a happy consummation.

Terms of Surrender

BRITISH sovereignty is recognized by the Boers. The Orange Free State and the South African Republic disappear from the list of nations and become a part of King Edward's dominions. Arms and munitions are to be given up; rifles are allowed for individual protection; all Boer prisoners are to be brought back without loss of life or property; no actions are to be taken against prisoners except where they are guilty of breaches of the rules of war; military occupation is to be withdrawn as soon as possible, and self-government substituted; the Dutch language is to be taught in the schools if desired by the parents, and used in the courts if necessary; there is to be no tax on the Transvaal to pay the cost of war; and the sum of \$15,000,000 is to be provided by the English for restocking Boer farms. British subjects belonging in Cape Colony and

the Natal, who joined the Boers, are accounted guilty of high treason, but will not be punished by death. The rank and file will be disfranchised, while those who held official positions in the colonies, and later served as commanders among the Boers, will be dealt with according to the law of the colony in which they belong.

Cost of the Boer War

AT the beginning of hostilities between the British and the Boers, Oct. 11, 1899, the Boers had a force of about 50,000 men. During the two years, seven months and twenty days of war, ending May 31, 1902, England sent out 280,000 soldiers. The losses up to April 1 of this year were:

	Officers.	Men.
Total deaths	1,020	20,031
Missing and prisoners	384	9,181
Sent home as invalids	2,937	68,311

About 37,000 Boer prisoners have been taken, but of the killed and wounded on that side there are no reliable statistics. Nor are there any records as to the money spent by the two Boer Republics. Up to April 1, the British had expended over \$825,000,000, which will amount to considerably more before the account is finally closed.

Ideal of Universal Peace

THERE are encouraging indications that the ideal of world-wide peace is steadily making headway among the nations. Much importance is attached to the fact that the United States and Mexico have led the way in submitting a question to The Hague tribunal for settlement. This will establish a precedent and make it easier for other nations to do likewise. Chile and the Argentine Republic, in place of going to war over an insignificant matter as was threatened a short time ago, have signed a treaty providing for the restriction of armaments and for general arbitration, which is to remain in force for five years. The seventh International Red Cross Convention began its session in St. Petersburg on May 20. It was officially opened by the Minister of Justice, M. N. V. Mouravieff, in the presence of the Dowager Czarina, the czarevitch, the Grand Duke Michael, and many other officials. The Spanish delegates present were particularly cordial to Miss Barton in recognition of her work among the Spanish prisoners in Cuba. While the Red Cross grew out of a desire to humanize war by caring for the wounded, it has gradually developed into a mighty peace agency by bringing the nations together in the conferences. Emperor William has promised to make changes in the government of Alsace and Lorraine which will promote contentment in those provinces and lessen the liability of trouble on the frontier between France and Germany. Governor Taft is in Rome conferring with the Vatican officials over the relations between state and church in the Philippines—a matter which must be settled, and settled right, before there can be permanent peace in the archipelago. In connection with the foregoing the eighth annual conference on international arbitration, which was held at Lake Mohonk, N. Y., last week, is of special moment. Delegates were present from many States, representing the bench and bar, college and pulpit, commerce

and finance, and even the United States Navy. John W. Foster, secretary of State under the Harrison administration, was selected as the presiding officer. Dr. Moxom in an address said that among the signs of an approaching universal peace were: the great increase in human sympathy running across all national and social lines; the waning of individualism without loss of individuality; the distinct growth of the feeling against war as a means of settling international disputes; and the steady increase of the power of diplomacy. A sentimental touch is given to the whole subject by noting that warships have been recently employed in promoting peace between the Old World and the New, and in sending relief to the stricken inhabitants of foreign dependencies.

Coal Miners' Strike

IN compliance with an order issued by President Mitchell of the United Mine Workers, over 4,230 engineers, firemen and pump men engaged in the anthracite mines of Pennsylvania, quit work on Monday, being slightly more than 75 per cent. of the total number employed. The pumps are being operated by non-union men who are guarded by 3,500 coal and iron police, most of whom are armed with Winchester rifles loaded with buckshot and intended to maim and not to kill. Up to this writing there has been no violence.

Roosevelt's Memorial Day Address

ON Memorial Day President Roosevelt made the address at Arlington Cemetery, Washington, which was listened to by a large and attentive throng, among the number being thousands of veterans of the Civil War. In carefully chosen words he praised the old soldiers, defended the work of the army in the Philippines, condemned the instances of cruelty, and advocated the retention of the islands. "Other nations have conquered to create irresponsible military rule," said he. "We conquer to bring just and responsible civil government to the conquered. . . . When the Filipinos have shown capacity for real freedom by their power of self-government, then, and not until then, will it be possible to decide whether they are to exist independently of us or be knitted to us by ties of common friendship and interest. When that day will come it is not in human wisdom now to foretell." Considerable criticism has been occasioned among Southerners by his reference to lynchings in the United States, in connection with which he said: "The men who fail to condemn these lynchings, and yet clamor about what has been done in the Philippines, are indeed guilty of neglecting the beam in their own eye while taunting the brother about the mote in his. Understand me. These lynchings afford no excuse for failure to stop cruelty in the Philippines. Every effort is being made, and will be made, to minimize the chances of cruelty occurring." A high administration authority is quoted as saying that the President spoke premeditatedly, as commander-in-chief, for the purpose of silencing the indiscriminate attacks upon the whole army; that he was careful not to name the South, and that he was fully prepared for the criticism that has followed.

THE FIFTH GOSPEL

THERE are four written gospels. The fifth is writing now. The world may forget the four, and the leaves of the book may never be turned, but the fifth gospel men are sure to read. That fifth gospel is your life of Christ, *i. e.*, your life in Christ. Men may forget Christ; they never forget the Christian. Christ lives in heaven and on earth. The world's dull eyes have never gazed upon His heavenly glory, but they are looking eagerly for Him on earth. Christ in men is the most powerful preaching. Not books but deeds, not letters but lives, will win a sinful world to Christ. The world has had many Lives of Christ. Each Christian is writing his own, and the very children read it. We are either revealing or veiling Christ to men.

THE EASIEST WAY

THERE is such a thing as irrational labor. Many men work very hard and accomplish but little because they work unwisely. The man who wields axe or hammer always aims to get above his work, so that his blow may come down. Why is a down-stroke heavy, and an up-stroke light? Because the weight of the axe helps the down-stroke and detracts from the up-stroke. The steady pull of our solid earth helps the man who toils wisely, but the foolish workman is the weaker by that same steady pull. We should work, therefore, with nature if we can. In the natural world we harness sun and moon, wind and water, and they help to draw our chariot.

We should do the same in the moral and spiritual world. In trying to get rid of sin, we should enlist human love on our side. We do better to get men's hearts warm before we try to mold them. Empty by filling. Don't try to create a moral vacuum. It can't be done. The Holy Ghost casts out sin when He enters, not before. Aim at filling more than emptying. If you want a man's blood purified, fill his lungs with pure air. The religious meeting is a good antidote to the poison of commercialism.

THINK OF SOMETHING ELSE

A LITTLE girl and her mother were visiting at a friend's home, and the mother, a Christian woman, whose path had been shadowed by many minor sorrows, was constantly referring to her troubles and picturing to herself the afflictions that she was sure the future had in store for her. The little child at last grew weary of the constant complaining, and said to her mother: "Think of something else, mama, and don't worry." Like a flash there came to that mother a picture of herself and a message half-reproof and half cheer. She had suffered, but brooding over her past misery was utterly useless. The future might have sorrow for her, but there was no reason why she should bear it twice.

The mother is living today, but she has not forgotten the child's message of long ago. It may be there are many mothers or fathers who are worrying over past and future. Their worry wears and weakens them. It burdens other lives, and clouds even the skies of childhood. Surely the

children's burdens will come soon enough and prove heavy enough, without the weight of our sorrow being placed upon the young, weak shoulders. It is true in this connection, "One sinner destroyeth much good." A worrying mother makes a wearisome home. Work is a good antidote to worry. Try it, and take the child's quaint saying as a word of helpfulness — "Think of something else, and don't worry."

SUNBEAMS

WHAT are they? They are really infinitesimal suns, each one a revelation of the parent orb. By analysis of the sunbeams we discover the sun. But they reveal to us not only the world from which they came, but the world to which they come. Sight is possible only through light.

Sunbeams are sunbeams everywhere. Falling upon green grass or garbage heap, shining through limpid water or solution of potassium cyanide, they change not. They cannot be soiled, or infected, or poisoned. The miasma does not defile them, the frost does not chill them, but they pass through a lens of ice and set fire to the moss on the other side.

In the spiritual realm Christians are God's sunbeams. They partake of His nature and shine with His holy light. They come with a twofold revelation — they reveal God to men, and they reveal also this world's iniquity.

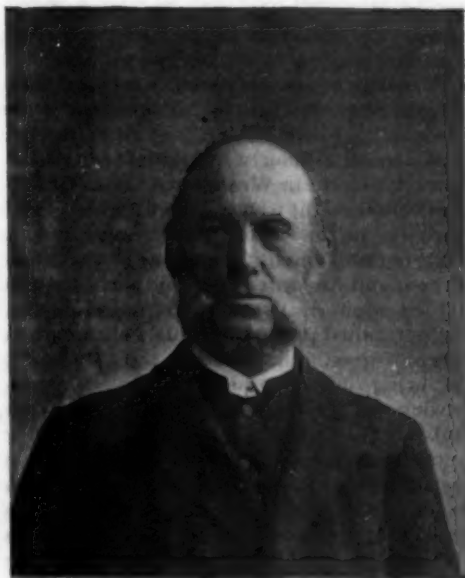
A Christian is a Christian everywhere. He is separate from his surroundings, and in hell or in heaven he is a sunbeam still. His purity is not the product of his age or the reflection of his environment, but was born in heaven. There are no poisoned or poisonous sunbeams; such would be rather lurid lights from demon fires. The Master says: "Ye are the light of the world." The world's spiritual sunlight lies in its holy suns. Let not the sunbeams complain if they are sent to darkest corners, for darkness cannot blot out light, and light is needed most where there is least of it.

Dr. Beet's "Heresy"

THE Rev. Dr. Joseph Agar Beet, professor of systematic theology in the Wesleyan College at Richmond on the Thames, one of the southwestern suburbs of London, is receiving a goodly degree of space in the British religious journals, and for the next few weeks his name will be the focal point of disputation and ecclesiastical tumult in Wesleyan circles. It is worth while for Methodists in America to understand the case at issue with clearness and exactitude.

Dr. Beet is known to many on this side of the water by virtue of his books, as well as in view of the series of lectures which he delivered at the University of Chicago, at Chautauqua, and at Ocean Grove, in 1896. His theological works, "Through Christ to God," "The New Life in Christ," and "The Last Things," as well as his commentaries on the Epistles of St. Paul, have given him high rank among biblical scholars on both sides of the Atlantic. His personal devotion and his ministerial character are of a saintly order. Taking him all around, he has no equal as an expositor among the Wesleyans, and he is recognized as about the best type of Scriptural scholarship yet produced by them, at least in re-

cent times. He is a little over sixty-one years of age; he has occupied his chair in the college since 1885; the term of service is six years, and he has twice been re-elected to the post without question. Now, however, he is up against a snag; the nominating committee of the Wesleyan Conference, which has as its official function the right to present nominations for the professorships in various Wesleyan schools, has passed over Dr. Beet and has put in nomination three other men for the place, Dr. George G. Findlay, of Headingly College, also an accomplished theologian,



PROF. JOSEPH AGAR BEET, D. D.

standing at the head of the list. When the Conference meets in a few weeks it must pass on these nominations, and either from that list or from other names then presented, it must elect a man to fill the vacancy. It is still, therefore, within the range of possibilities that Dr. Beet may be considered and chosen to succeed himself; but that cannot be done without a most earnest contention, in view of the reasons which induced his brethren to ignore his claims and leave him unmentioned among the list of nominees for the place which he has filled with unquestioned ability and devotion for seventeen years.

These reasons, in brief, are based on his two latest books, "The Last Times," and "The Immortality of the Soul." In the former book, issued five years ago, he furnishes the most careful exposition of New Testament eschatology to be found in our recent literature, dealing especially with the condition of those who die without repentance. His unfoldings of the peril, the degradation, the ruinous consequences of sin, in this world and the next, are as dreadful in their implications and scope as anything that we know of in the English language. But in two respects he was by some reckoned seriously defective in his utterances: he made specific denial of the doctrine that the human soul is naturally immortal, declaring that this doctrine is not taught in Scripture, and that the early church imported it from outside sources; and while he left the doom of the wicked in the future world unilluminated by a ray of hope, he yet denied their eternal, conscious existence and everlasting punishment. He says, in effect, that we are not warranted in declaring that they are annihilated, or that they are restored after enduring retribution. He declares that the wicked are punished after death, and that their sins must involve them in a condition of ruin which no man can adequately portray. How long, however, that ruin lasts, he does not attempt to determine, although he clearly denies the doctrine of the endless

suffering of the lost, chiefly on the ground that it is inconsistent with our deepest convictions as to the justice and moral character of the Almighty. While he refuses to accept the usual orthodox teachings concerning the final doom of the impenitent, yet he sets forth with a cogency, a logical force, and an inexorable earnestness the desperate condition of the sinner, the awfulness of the penalty which he by his wilfulness brings on himself here and hereafter, so that no one can claim that his work lightens at all the sanctions and threats of the Book which are directed against the disobedient. Indeed, we do not know where else to turn in sermonic or theological literature to find such portrayals as he furnishes concerning the moral disasters which the persistently wicked man brings upon himself by his rejection of the Gospel.

When this book was first issued it occasioned a storm in Wesleyan circles. Pressure was brought to bear upon Dr. Beet, and in view of the Twentieth Century Thank Offering movement then about to be undertaken, and in order to avoid a contention which might draw attention from that plan, he consented to modify his volume in a slight degree, and to ask the publishers not to bring out another edition. Certain strong expressions were left out, but the substantial teaching remained. A few months ago a smaller book came from his pen, "The Immortality of the Soul," which reiterated essentially and added emphasis to his former utterances. In view of this later volume, Dr. Beet's claims for re-election to his professorship have been left in abeyance, and, so far as the nominating committee is concerned, have been repudiated.

It is not charged, we understand, that Dr. Beet has been putting special emphasis on the doctrines which are alleged to deplete and destroy his right to be considered any longer a worthy or safe teacher of young ministers, but of course his books are in the hands of his pupils and his convictions are fully known to them. No objection has been found, we apprehend, to the character of his work as embodied in the lives and in the ministry of the seventeen classes of young men who have gone forth into their place in the Conference from his class-room. Nor is it claimed that he has reached a time of life when his physical or intellectual strength is impaired. The one charge against him is this: He denies that the soul is naturally immortal; he believes and teaches that a man must trust in Jesus Christ in order to be assured of immortality; and he rejects the doctrine of the eternal conscious suffering of the lost, although declaring at the same time that they meet with retribution of unknown duration after death.

The question which the Wesleyan body must face is a critical one. We will not attempt even to discuss it here, but it needs to be clearly stated and candidly considered on this side of the water also. Is Dr. Beet to be reckoned such a heretic, so far astray from fundamental truth, such an erroneous teacher, that he cannot be trusted any longer with the instruction of prospective ministers of the Word? Does the Wesleyan theology require that a man shall, without question, believe in the eternal suffering of the lost? Does the belief of Dr. Beet as to the immortality of the soul, or rather his denial of its inherent immortality, make him a heretic? Is such a man to be cast out from his post and accounted unworthy of it, however wholesome and orthodox all other articles in his creed may be? These are the problems which the Wesleyans in Great Britain are to face and settle for a time at least, at their approaching Conference.

Some Characteristic Distinctions

PRESIDENT ELIOT of Harvard never speaks without illuminating the subject in hand. He has an axiomatic way of saying things which is tremendously and conclusively forceful. He not only discovers new truth or new phases of a truth for a generation, but he takes old truths which have lost something of their significance and force and sends them forth with renewed clearness and upon a new mission. This was seen especially in an address which he delivered, last week, at the May Unitarian anniversaries upon "The Present Need of Clear Thinking in Religion." Perhaps no man more emphatically rebuked the notion that religion is of minor importance and hardly worth the consideration of thoughtful people than President Eliot when he said:



PRESIDENT C. W. ELIOT
Harvard University

"The religion of modern times is not a matter of interest chiefly at serious occasions in life. It is the whole atmosphere of life. It is the foundation of character. It is not a gush of feeling or a sudden outburst of enthusiasm. It should be a still, steady glow. Some one will at once object that religion is a sentiment, and that sentiments are unreasoning things. It is true that religion is a sentiment. That means that it is among the prime motives of conduct; that it is one of the great powers of the world. The great powers of the world are all sentiments. Sentiments are things realer than oceans, forests or towns."

To a large class that looks upon the ministry as a profession and vocation that makes no appeal to young men of vigorous intellect, profound scholarship and robust life, President Eliot has this personal and unanswerable declaration:

"My son, who is now president of the Unitarian Association, exhibited some capacity in early manhood for business life. An elder friend of mine wanted him to go into railroad work, and offered him a position on the road of which he was president. After reflection, my son declined it, and my elder friend said to him, 'You don't mean to say you are going to be a minister? I thought you were going in for something real.' He did go in for something real—the real thing in the world."

Upon the distinction between a "mystery" and a "mystification" President Eliot is very suggestive and helpful. He said:

"Now, religion is a mystery—a real mystery. But that is no reason why we should not think about it clearly. Indeed, the things which are most worth thinking about in this world are all uncertainties, problems, mysteries. A thing that is certain is not worth thinking about. It is the doubtful things you need to study."

"But let us be careful never to pretend to believe a mystery. The scientific man never pretends that he understands the fundamental nature of a mystery. That is the root of the

extraordinary progress of mankind in the daily use of powers mysterious. And that is precisely the way we should approach and deal with the religious mystery."

"God has surrounded us with mysteries, but it is man that has made mystifications. There are a good many things in this world that are called mysteries which are only mystifications. Among them are the theological doctrines of the Christian religion. I have heard of transubstantiation, of justification by faith, the trinity, and numerous other devices of human logic applied to premises altogether of human selection. Give an erring creature the power to select his premises and then apply his own logic, and we must not be surprised if we often arrive at least at a mystification, if not at a falseness."

The Heart's Cry

A METHODIST minister recently told us his experience in helping to prepare a condemned murderer for execution. Going to his cell for the last service and to accompany him to his execution, he asked him what portions of the Bible he desired to have read, and the doomed man answered immediately: "The stories of the crucifixion of Christ." About to be sent into eternity, that man wanted a Gospel with a blood atonement in it.

It is fashionable, we know, in some quarters for men to sneer at "the blood," and speak of Calvary and certain hymns, notably, "There is a fountain filled with blood," as revolting and offensive; but not so with a man conscious of guilt and choked with remorse, nor indeed with any person about to enter the unseen and unfathomed world. In such an experience and crisis the needy, yearning, importunate soul utters the old cry: "Without the shedding of blood there is no remission." It was a favorite saying of the incomparable Dean Latimer of our School of Theology: "I must have an atonement which reaches clear up to the heart of God." So all men would say if they had a real glimpse of God and their own sinfulness.

PERSONALS

—Lady Henry Somerset promises another visit to this country. She will receive a hearty welcome.

—Dr. C. M. Boswell, president of the Philadelphia Epworth Union, will spend his vacation in Europe. Right well has he earned the privilege.

—Bishop Potter of New York, who is threatened with a permanent nervous breakdown from overwork, sailed last week for Europe for a three months' rest.

—This office was favored last week with a call from Rev. A. C. Courtice, D. D., editor of the *Christian Guardian* of Toronto, the official organ of the Methodist Church of Canada. Dr. and Mrs. Courtice were making their first visit to Boston.

—Prof. Felix Adler, of New York, states that of his own knowledge Booker T. Washington "declined an engagement to lecture for fifty nights at \$1,000 a night, because he could not spare the time from his work; and his work is the welfare of his race."

—Rev. Alfred Lee Royce, U. S. N., Chaplain of Naval Home at Philadelphia, died, May 27, at St. Luke's Hospital, of chronic nephritis. He was admitted to the hospital April 22. He was 55 years of age, and was with Admiral Sampson before Santiago.

—On Saturday evening a company of the friends of Dr. Henry Lummis, of Lawrence University, Appleton, Wis., called at his house, and in token of their regard for him and their gladness that he was on the following day to complete seventy-seven years of his life, put into his hands a

purse of money containing a dollar for each year of his life, bidding him to spend it, during the vacation, "having a good time."

— Secretary Leonard and family have presented the English-speaking church in Rome, Italy, of which his son is pastor, with an organ as a memorial to Mrs. Leonard.

— Rev. C. S. Nutter, D. D., having expressed a desire to be relieved of the position, Rev. W. S. Smithers, of St. Albans, is appointed reporter of church news for St. Albans District.

— Rev. John D. Pickles, Ph. D., will preach the alumni sermon at Wesleyan Academy, Wilbraham, June 15, and Lieut.-Gov. Bates will address the graduating class on the 18th.

— Rev. E. H. Hughes will deliver the sermon before the graduating class of Lasell Seminary, Sunday morning, June 8, and Dr. Alexander McKenzie will give the address at Commencement exercises, Tuesday, June 10, at 11 A. M.

— The *Daily Advocate* (Dallas, Texas), in noting the visit of Rev. Dr. William I. Haven to the session of the General Conference of the Methodist Episcopal Church, South, in advocacy of the work of the American Bible Society, says: "His address greatly delighted the Conference."

— On the recommendation of their former pastor, Rev. Dr. Henry Van Dyke, the congregation of the Brick Presbyterian Church, New York, voted unanimously last week to call Rev. Dr. William Rogers Richards, pastor of the Crescent Avenue Presbyterian Church at Plainfield, N. J. Dr. Richards is a graduate of Yale, and has been pastor of Plainfield church about twelve years. He was ordained by a Congregational council in Bath, Me., in 1879.

— In referring pleasantly to his church relations, President Theodore Roosevelt, in his recent address before the Presbyterian Board of Home Missions, said: "I belong to a closely allied church, the Dutch Reformed. There are not so many churches of my denomination as there ought to be even here in New York, and during a considerable portion of my life I have had to go to Presbyterian Churches because I could not reach the Dutch Reformed."

— The following members of the senior class at Wesleyan University have been appointed Commencement speakers, and will compete for the Rich prize: William Harry Clemons, Hartford, Conn.; Philip Prescott Frost, Newark, N. J.; George Washington Harper, Jr., New York city; William Gray Harris, Poultney, Vt.; Edward Andrews Ingraham, Brooklyn, N. Y.; James Wiswell Mudge, Webster, Mass.; Arthur Newman Tasker, Washington, D. C.; Everett Lynn Thorndike, Lynn, Mass.

— No one thought anything of it the other day when Speaker Myers of the Massachusetts House of Representatives called to the chair Mr. William H. Lewis, of Cambridge, the young colored lawyer. He has already shown himself a power in the House by his marked ability and eloquence in debate, and is popular with the members. He has a fine presence in the chair, his powerful and erect form and strongly chiseled features making him a conspicuous figure in any company of men. He presided with marked dignity and correctness. What a storm such an act would have raised in any State of the South!

— Rev. J. D. Pickles, Ph. D., of Westfield, writes: "Permit me to add my testimony to the power and breadth of Professor Lummis' influence. Although never a pupil of his technically, I have in personal contact and in clerical gatherings obtained

so much from him in largeness of thought, in breadth of view, and in open-mindedness, as to place me in permanent indebtedness to him. I am glad you let us look on his face again, and that ZION'S HERALD pays him, while living, such a merited tribute."

— Rev. W. P. Odell, D. D., of Calvary Church, New York city, called at this office on Monday. He delivered the Memorial address at Lakeport, N. H., and preached to his old congregation at Centre Church, Malden, on Sunday morning.

— The daily press notes the significant fact that Henry Cole, one of the oldest real estate men of Denver, Col., is to enrich the Methodist churches of that city by a gift of over \$350,000. The interest of the fund is to be divided — fifty per cent. to evangelistic work, twenty-five per cent. for buildings and improvements, and the balance for charities.

— Rev. Robert J. Bigham, D. D., elected Senior Book Agent of the Methodist Episcopal Church, South, was presiding elder of the Atlanta District of the North Georgia Conference. While stationed at Trinity Church, Atlanta, Ga., in 1895, he was elected Secretary of the Board of Education. At the conclusion of his term of service he returned to the pastorate.

— Rev. Dr. John J. Tigert was elected, at Dallas, Texas, for a third term as book editor and editor of the *Methodist Review* of the Methodist Episcopal Church, South. He is eminently fitted for the responsible position. A profound scholar, with open eye for new truth and changing phases and fresh putting of old truths, the work which he is doing for his church and for larger Methodism is of incalculable importance.

— As an indication of the successful work which Rev. J. D. Phelps, D. D., recently of the New England Conference, is doing, we note the following fact in last week's *Northern Christian Advocate*: "Rev. J. D. Phelps visited Castile, N. Y., on a recent Sunday in the interests of Syracuse University. The collections amounted to \$3,000, three persons giving \$1,000 each. Another person pledged \$1,000 to be paid when certain obligations elsewhere had been met."

— In the death of Mrs. Anna K. Brewer, widow of Henry B. Brewer, of Wilbraham, who died in Hartford, Conn., May 23, aged 74, and whose funeral occurred at the Methodist Church in Wilbraham, May 25, the community loses one of its most highly-prized residents. Principal Newhall, in referring to her in a personal letter, says: "She was greatly beloved by hosts of old students, many of whom she had befriended. She came of an old family, and had keen wit and the shrewd sense of the Yankee folk. President Andrews, when at Brown University, spent his summers at her house, and Governor Crane attended her funeral. She was a member of our church, and identified with all good things."

— Two copies of the *Open Door*, published on board the U. S. Flagship "Kentucky," and bearing the local date of "Yokohama, April 28," have reached us, sparkling with personals and bits of news of the floating world of ship life, but particularly interesting is the account of the "Emperor's Garden Party," held in the imperial gardens at Tokyo. Among those who were "presented" to the ruler of Japan, and afterwards entertained at a luncheon, was Chaplain C. M. Charlton, U. S. N., a member of the Vermont Conference. We note elsewhere that the Chaplain took over a hundred of the crew ashore as a "visiting party" to the capital city. The Kentuckians are fortunate in both their chaplain and commanding officer. Capt. Stockton

is a Christian gentleman who is genuinely interested in the spiritual and social welfare of his ship's company, and the Chaplain, therefore, carries on his work under the most helpful auspices.

BRIEFLETS

Rev. W. F. Berry, secretary of the Maine Conference, promptly sends to this office a copy of the Minutes for 1902.

Through the characteristic courtesy of R. W. Musgrove, of Bristol, N. H., the publisher, a copy of the New Hampshire Conference Minutes is laid upon our desk.

The announcement and program of a monster mass missionary convention will be found on page 719. The subjects arranged for essays, addresses and discussions are unusually suggestive and comprehensive, and should be consulted by any who are arranging for similar missionary gatherings.

How little a thing makes for or against the success of a young man in business! A few days since a preacher friend told us of a case in point. A gentleman called to see him in regard to a certain set of valuable books. The preacher was favorably disposed toward the books, and the agent was a ready and intelligent talker. All seemed favorable to a sale. But there was a fly in the ointment. The person and clothing of the agent were so thoroughly permeated with an intolerable odor of vile cigarettes that the preacher could not think of anything else. So the sale was not effected. Business men, physicians, and some pastors could profit by a meditation along on this level. A cleanly person is a good card of introduction.

Dr. Raymond Dodge, of Wesleyan University, has just shipped to the psychophysical institute of the University of Bonn, Germany, a duplicate of the mirror-tachistoscope now in use in the Wesleyan laboratory. The new instrument, which was invented by Dr. Dodge, is designed to expose words, letters, or objects for a small fraction of a second at exactly the point where the observer was previously looking. This is done so quickly that the eye cannot move, and in such a way that the whole of the object appears at the same instant.

The *Michigan Christian Advocate* puts it well for the editorial fraternity in saying: "When a man writes to an editor complaining about something the latter has done, and then declines to sign his name, the editor concludes he is ashamed of his letter."

Referring to the report upon ministerial support in the Presbyterian Church, as made to the recent session of the Presbyterian General Assembly, the Boston *Herald* says: "It appears that one-eighth of the entire ministry of the church depend upon the relief board for their support. There are 1,600 ministers in the denomination without charges and without salaries. There are 3,300 churches which are not self-sustaining, and the pastors of which can be paid only a few hundred dollars a year salary. There are only 2,500 pastors having a salary of more than \$1,000 a year in the whole church." Salaries on the average are low in the Methodist Episcopal Church, but we do not think that a tabulated statement would be so discouraging as the above. Certainly we have no such lamentable showing of "ministers without charges."

Every effective minister in our denomination must have a church.

An excellent closing letter on the Southern General Conference will be found on the last page.

Rev. C. M. Melden, D. D., of Clark University, Atlanta, Ga., called at this office on Monday. He is supplying Central Church pulpit, Brockton, during the month of July.

Denver, Col., known as an ideal convention city, is the place for the Tenth International Sunday-school Convention, June 26-30. Large numbers will attend from all sections of the country, and from abroad. There will be a special "New England Train" from Boston. Rates are from about \$60 up, according to what is included. This would be a grand trip for some of our readers.

The pessimist who will have it that in the matter of public and private morals the American people are going from bad to worse, can quickly put himself right, if he will, by studying our past history. Here is the *Washington Times* calling attention to the fact that our national Capitol was erected by funds raised largely through a lottery. The *Times* does well to say: "Nor need the student of current morals and manners, depressed by the laxity of our times, wholly despond when he reflects that the lottery was made use of not only in the building of our national Capitol, but churches, schools, colleges, even Harvard itself, were indebted to the wheel for money to secure their usefulness."

A reader interested in the Sanitarium at Clifton Springs, asks the editor "to inform his New England readers how to get there." In reply, we say that for New Englanders the Albany Railroad is the direct route. Clifton Springs is only sixty miles from Syracuse, and the Auburn Branch of the New York Central passes through the place. From Boston to Clifton Springs by best trains is only from nine to twelve hours.

Apropos to the reference elsewhere to the early moral and political standards of our people, we note the statements made last week in a public address by Rev. Paul Revere Frothingham of this city in speaking upon the advance in temperance reform. He said: "Imagine the Unitarian Association brewing anniversary beer to be doled out to ministers and friends today; imagine free drinks at Bulfinch Place Chapel; and yet neither of these facts would have been considered out of the way half a century ago. . . . I am an optimist on the liquor question, having seen a constant decline in the use of stimulants since my own boyhood."

No problem of our modern church life seems to be more complicated and more difficult of solution than that of our downtown churches. Here is a new type of solution. On a recent Sunday the Willett Street Methodist Episcopal Church of New York city celebrated its eighty-third anniversary, and in connection therewith there were several unique features. One of these we wish to call particular attention to. Neat little earthen jugs were given out to all of the former members of this historic old church, who had come from their homes all over adjacent New York and Jersey to attend this joyous anniversary. These jugs are to be filled during the year, and at the eighty-fourth anniversary they are to be returned full to form a fund for the running

expenses of the old church. Why is it not a good idea to let former members of an old church, who have precious memories of its bygone glory, aid annually in caring for its continuance?

Many a bitter cup of trial needs but the sweetening of faith and trust to make it both tonic and grateful to the soul.

The following note is received from Rev. C. W. Bradlee, of Biddeford, Me., as we go to press: "Mrs. Sarah Dow, wife of Rev. Silas M. Emerson, died last Wednesday. She was 76 years old. She married Mr. Emerson in 1843, who is now the oldest member (in service) of the Maine Conference. They made their home with Dr. and Mrs. (daughter) Bassford, of this city. Funeral occurred Friday. Obituary later."

The itch of some preachers for degrees is second only to their burnings for calls to other churches that are a trifle higher up the ladder of grading than is their own. Almost every time you see them they have just received a call. If a church committee makes some inquiry of another preacher as to their gifts or graces, or if that committee chances to enter their church, they are dead sure of a call soon. And should the committee chance to call on them, it is branded as a full-blooded call on sight. Not all men are called who are inquired about, or listened to, or even conversed with; and even yet "many are called, but few are chosen." For calls do not always pan out; and many of the most useful men in Methodism have never yet received a call. But they manage to survive, as it were.

The following editorial paragraph appeared in the *Boston Herald* of June 3: "Now the Methodist brethren are tackling the Philippine problem with considerable vehemence and the usual differences of opinion. Perhaps they had better stick to John Calvin, and be happy." The foregoing is about as intelligent as it is absurd and misleading. When did Methodist ministers ever "stick to John Calvin," and where are there "differences of opinion" among Methodist ministers upon the Philippine problem? The attempt to create an impression that there is even a minority of Methodist ministers who hold what is known as the anti-imperialistic views because one so expressed himself at the Boston Methodist Preachers' Meeting on Monday, is characteristic of the attitude of the *Herald* in this whole business. There may be a half-dozen of the 15,000 ministers of the Methodist Episcopal Church who hold to the opinions exploited by the *Boston Herald*, but we could not name them. The Methodist Episcopal Church from its board of Bishops to humblest layman is a unit in hearty and enthusiastic support of President Roosevelt in completing the work in the Philippines handed down to him by the lamented McKinley. This is no time to bark at the President's heels, to hinder him, or make his great load heavier; rather should we seek to ease it by helping him carry it.

A few weeks ago we read, in a daily paper of a city not far away, a pulpit notice that calls for a bit of attention. After announcing somewhat sensational pulpit topics, the pastor modestly goes on to say that "Nothing but the straight gospel goods will be offered from this pulpit. No adulteration. Come and sample them. Nobody need take them or pay for them if he does not like them." How long can the church retain her dignity when her pastors resort to this bargain-counter type of cheap and

raw advertising? And how can a self-respecting pastor consent to reflect upon all of his ministerial brethren in this style, and lift himself above them all as the one and only straight gospel preacher of the city? Verily, modesty brings her own reward. In this case it seems to be a trifle scarce.

In Solomon's Temple there was no careless work. The minutest details were carefully attended to; the very hinges of the doors were made of gold. In our lives there is no room for slipshod or careless work. Conversion transforms the minutiae of life. Every consecrated life is radiant with gold and jewels; nothing remains common or unclean. The Golden Touch is no longer a fable. Sweeping becomes sacred; ploughing or sewing, writing or weaving, all are done in the holy Name that transfigures even the sackcloth of life and makes it cloth of gold.

Shrewdness Gone to Seed

ISN'T it barely possible that a man may be so exceedingly shrewd that it may become a thorn in his side? By the pressure of commercial life he may feel driven to make all sorts of sudden turns in order to land upon his feet. This style of movement may become so common to a good man that he may be led to justify himself in some quite strange and queer proceedings. And there is a real danger that after he has resorted for a time to these shrewd tactics in secular affairs, he may reach that state of grace in which he will feel justified in resorting to these worldly-wise methods in conducting the business of the church of Christ.

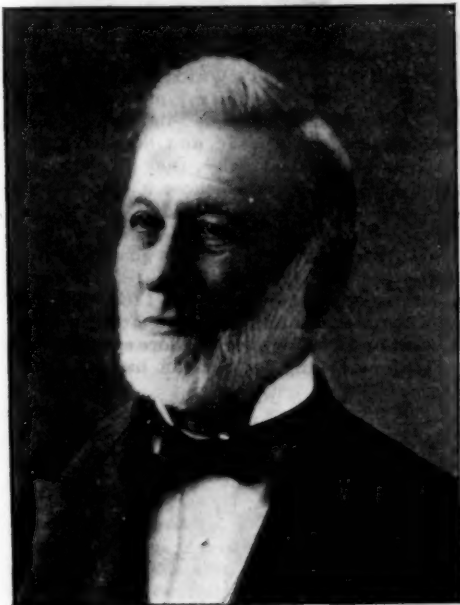
Hence we occasionally hear of a preternaturally bright business man in a Methodist official board proposing that the salary of the pastor be cut a few hundred dollars in order that the church property be repaired, or to pay off a small debt that rests upon the parsonage. Or, in other words, in order to save a canvass for funds, and the placing of a slight burden upon three hundred people, it is guilelessly and wisely suggested that the wealthy pastor, who has little use for his money anyhow, pay the entire amount out of his munificent salary! Doesn't this rather smack of a sharp commercial deal?

And this came to our attentive ears not very long ago: A progressive suburban church wanted a certain brilliant and scintillating star for their next pastor, and of course they were unwilling to take anybody else but the aforesaid star that shines rarely in dark places. That is a habit that some churches have. It began to appear, as the Conference drew near, that the powers that be could not see their way clear to send the desire of their heart to this eager and expectant church. Then this shrewd board of business men let the tidings float out upon the ecclesiastical air that they had decided to cut the salary some five hundred dollars next year, as a warning to all of the preachers who had a yearning to come to their pulpit. Of course the common inference was that this did not include the star for whose bright rays they yearned; should he be sent to them at the coming Conference, it was barely possible that they might experience a sudden financial change of heart.

After all, may we not, in a sense at least, become too wise in our day and generation? There is a simplicity that goes side by side with faith that greatly befits and adorns the church of Jesus. Some of the methods of the world may as well be kept outside of our official boards. Some procedures leave scars that are years in healing.

GOSPEL OF JESUS INCARNATED

For nearly a fortnight we have enjoyed the Sanitarium at Clifton Springs, N. Y., sharing in its restful, curative and refreshing ministries, and we are moved to acquaint our readers with its wonderful history and mission. Nowhere have we ever seen the teaching and acts of Christ so beautifully and effectively illustrated. Jesus showed supreme interest in the bodies as well as the souls of men. The major part of His public ministry He devoted to the alleviation of bodily suffering. He worked a miracle to feed the multitude, and when He had restored Jairus' daughter to life, He commanded that they should give her something to eat. Dr. Henry Foster, who founded this Sanitarium and made it the work of his life to develop it into the present great institution, incarnated these dom-



THE LATE HENRY FOSTER, M. D.

"On his eightieth birthday, Jan. 18, 1901, he was laid to rest in the burial place he had prepared many years ago in the cemetery of Clifton Springs."

"Dr. Foster was a living illustration of the truth that shrewdness, capability, insight into human nature, worldly wisdom in its best sense, are not inconsistent with a high degree of spirituality." — *President W. J. Beecher.*

"He had a strong and healthy mind, great power of acquisition, ability to keep pace with the developments of science, openness to new truth, a sane judgment as to the line between progressive thought and fanaticism." — *Secretary Judson L. Smith.*

"As we have listened to Dr. Foster I am sure we have all said disinterested benevolence has wrought out this glorious result, and I think Dr. and Mrs. Foster must feel today something like a great painter or great artist who has completed his ideal in a splendid picture or piece of statuary after long, patient toil." — *Secretary A. B. Leonard.*

inant principles of Jesus Christ. At the dedication of the magnificent new building, which is presented herewith, he said: "When one can minister to suffering humanity, can ease distress, can point the burdened souls to Christ and see them rejoicing in the consciousness of God's presence — that pays; it is all of life; outside of that there is nothing worth living." That was the mission which he was positive God had given him, and he never faltered. He was a religious genius, seer, apostle. He was as abundant in labors as St. Paul. The Great Apostle's working phrase was always on his lips: "This one thing I do." The story of his life-work, though twenty centuries later, would dovetail well into the records of the early disciples. We present some leading features of his life in connection with his work in the Sanitarium at the close of this

article, and exhort our readers to prayerfully follow his thrilling experiences.

In the first place, this Sanitarium, under its present management, in which his ideas and plans for it are being sacredly fulfilled, shows that Dr. Foster believed that "the saints" should have the best in house, food, and medical care and treatment that could be afforded. He had no taint of asceticism in his thought, nothing of the cloister, flagellation, or starvation system of the monastery. Combined with his profound and ever prayerful religious life, there was a mental sanity and wise business judgment which were remarkable. One glance at the buildings, equipments and grounds indicates that fact in a striking degree.

The new building was dedicated in July, 1896, and it is a superb monument to modern skill and invention, being complete in every detail for its specific purposes, and combining, in its appointments and furnishings, the comforts and attractions of the highest grade hotels. Marble and steel enter so largely into the structure that, with the granolithic floors, it is probably as nearly fireproof as it is possible for any building to be. There are a fine suite of parlors, a well-furnished library and a reading-room containing 4,000 volumes, and over seventy of the leading periodicals and magazines, a chapel, medical offices, and general business office. Each guest room is comfortably furnished with everything to make the surroundings as home-like as possible, including open grates, gas, electric lights, and electric bells. The halls are warmed by fresh air forced into them after having passed over steam-heated coils, and by means of transoms and ample chimney flues a perfect system of ventilation is maintained. The dining-room is spacious and elegant, the food varied, bountiful and appetizing to a degree that we have never before seen. As an indication of the care exercised in meeting the demands of the vigorous and hearty, as well as the dietary needs of the invalid, we present the breakfast menu for a single morning:

THE SANITARIUM

Clifton Springs, N. Y.

Breakfast

Fruit in Season.

Wheat Germ Meal. Rolled Oats. Cracked Wheat.

BROILED

Mutton Chops.

Salted Steak.

Sanitarium Sugar Cured Ham.

Sirloin Steak. Tenderloin Steak.

Hudson River Shad. Breakfast Bacon.

POTATOES

Stewed Potatoes. Baked Potatoes.

French Fried Potatoes.

MISCELLANEOUS

Corned Beef Hash. Minced Codfish.

Fried Mush.

EGGS

Boiled. Poached. Scrambled. Shirred. Fried.

Omelets with Ham, Cheese, Parsley or Jelly.

COLD

Roast Beef. Mutton. Ham. Corned Beef.

Entire Wheat Rolls. Gluten Rolls.

Corn Muffins.

Zwieback. Graham Gems.

White Bread. Oat Flake Bread. Unleavened Bread.

Graham Bread. Bran Bread. Rye Bread.

Entire Wheat Bread. Dyspepsia Bread.

Milk Toast. Buttered Toast. Dry Toast.

Cream Butter Crackers. Graham Crackers.

Shredded Whole Wheat Biscuit.

Coffee. Oolong Tea. English Breakfast Tea.

Grain O. Chocolate. Dandelion Coffee.

Milk. Buttermilk.

One of the great charms of the table consists in the abundance of the freshest milk, richest cream, and finest butter furnished from the model farm of four hundred acres belonging to the Sanitarium. From this source fresh vegetables are also provided.

The Sanitarium is not for the treatment of contagious diseases, nor for insane or incurable cases; neither is it a pleasure resort or summer hotel, but a place open during the entire year where the sick and weary may find appropriate treatment under a daily régime suitable for each patient. The medical staff is composed of eleven physicians, nine men and two women, all graduates of regular medical colleges, and members of the various medical societies and associations to which physicians are eligible. The medical department, besides employing the ordinary appliances and remedies, has the advantage of many modes



MRS. MARY E. FOSTER

"Mrs. Foster had a little fortune of her own, quite a large fortune it might be thought by some, of sixty thousand dollars. When this institution needed money, she laid it at the feet of Jesus, every dollar of it; just the same Jesus at whose feet the wise men laid their gifts of gold and frankincense and myrrh. The pride of wealth and position is a great thing. It takes Divine grace to control and overcome it. It would seem that these had no effect upon the lives of these two servants of God." — *Bishop C. C. McCabe.*

"It is a matter of profound thanksgiving that Mrs. Foster is with us, and that God, through the action of the trustees, has put upon her the duties and offices carried by her beloved husband. May a double portion of the spirit of the departed one rest upon her." — *Chaplain S. Hawley Adams, D. D.*

of treatment which can be carried out only at a thoroughly equipped sanitarium.

So wisely and quietly are the patients treated and cared for, that the ordinary guest, here only for needed rest, would hardly be made aware that it is a Sanitarium. The well-known skill of the regular surgeon brings many here, however, for difficult operations. We have just now been talking with a representative Methodist who has been through a successful operation. Our informant said, while the eyes filled with tears of gratitude, "I tell you, it meant something to me when the surgeon and the nurses gathered about me in sincere and believing prayer before I was to be operated upon." Everything is carried on here by the management in supreme loyalty to God, and He is looked to for light and help in all their need. Dr. Foster has here formed a Christian community in which the principles of the Gospel of Christ are regnant. The spirit of an

active Christianity is all-pervading, and everybody is compelled to recognize it. And yet there is no exploitation of religion—nothing in the slightest degree that is dictatorial or that interferes with individual liberty. True, there are daily devotions in the chapel and grace at table; true, the physicians, surgeons, nurses and business management are Christian disciples; true, you may hear the physicians pour themselves out in prayer in the chapel with tender and earnest pleading at the throne of grace; but at the same time there is no flavor of the Pharisee here, nor any exhibition of that objectionable practice, sometimes seen, of advertising one's piety. The quiet way in which the business departments are conducted is a marvel, and helps to bring the restfulness which so many seek. The machinery of the whole Sanitarium seems noiseless and frictionless. We hear no orders given and no bustle, but everything is on time, and the service is prompt.

There are about sixty acres of parks in connection with the institution. In fact, the main building is surrounded on all sides by parks. Those east, south and west of the building being well shaded by many magnificent old trees, form beautiful groves, through which smooth walks of cement or asphalt wind their devious ways, now beside the brook which flows through the park, and again beside the sulphur spring, fish pond, or the flower gardens scattered frequently here and there and filled with well-kept plants and flowers. With comfortable benches placed in suitable locations, and good walks, these parks prove veritable Edens to those who can walk but a little way at a time, and to those who are confined to their wheel chairs, as well as to those able to enjoy the most vigorous exercise. There are croquet and tennis grounds and a nine-hole golf course. Situated in the midst of the Lake region, there may be found fine fishing within a half-hour's ride at either Canandaigua or Seneca Lake, or by a little longer ride finer still at Cayuga Lake, while the outlet to Canandaigua Lake passes through the Sanitarium farm, not a mile from the institution.

The village of Clifton Springs is large and pleasant, with churches of the various denominations. Rev. S. H. Adams, D. D., is the very acceptable chaplain, and devotes his entire time to the institution, holding daily services in the chapel, and preaching there on Sunday morning. The town is healthy and pure in its morals, there being no temptation in the way of saloons or other kindred evils.

This Sanitarium appeals deeply to us, not only because of what it is, and what it is doing, but because of the end which its earnings serve. It is wholly beneficent. No person towns a dollar in it or makes one dollar of profit out of it. Dr. Foster left it in trust to a board of trustees, who are to manage it financially in the interest of the supreme cause of missions. The board of trustees now are: Rev. F. F. Ellinwood, D. D., president; Mrs. Mary E. Foster, secretary and treasurer; Rev. Judson Smith, D. D., Boston, Mass., Rev. H. N. Cobb, D. D., New York, N. Y., Rev. W. J. Beecher, D. D., Auburn, N. Y., Hon. M. M. Buck, St. Louis, Mo., Bishop Wm. D. Walker, Buffa-

lo, N. Y., Rev. A. B. Leonard, D. D., New York, N. Y., Rev. H. C. Mabie, D. D., Boston, Mass., Hon. William H. Adams, Canandaigua, N. Y., Bishop Cyrus D. Foss, D. D., Philadelphia, Pa., Rev. J. H. Eccleston, D. D., Baltimore, Md. Seven of this board of trustees are always to consist of the chief secretaries of the seven great evangelical missionary societies in this country. A generous amount of the earnings of the Sanitarium is to be devoted each year to the cause of missions. It is estimated that the whole plant is worth at least a million dollars. What a princely gift was that for Dr. and Mrs. Foster to devote to missions! Mrs. Foster would have no reservation made for herself, except a maintenance, and she gives herself wholly to the interests of the Sanitarium.

The closing section of the deed of trust, which is exceedingly significant, reads as follows: "If it shall happen that the Sanitarium, in its management, shall be diverted from the spirit and letter of this instrument or shall be prostituted to private and selfish interests, it shall be the duty of the trustees to close the institution, sell the property, and divide the amount equally among the several missionary societies represented in the board of trustees."

Dr. Foster's Life-Work

AT the dedication of the new building in 1896, Dr. Foster told the story of his life-work. It is such a remarkable chapter that we reproduce it for the instruction, inspiration and encouragement of our

right here, that I was taken out of all those things, and in a marvelous way to me, for I believe thoroughly that God has a plan for His children, a work for them to do, and He will, if they are honest, put them into that particular work, whatever it may be, and it will be a work that will do good—do them good and do the world good. I believe thoroughly that He planned this institution long before I lived; and as 'His eye runs to and fro over all the earth to make Himself strong towards him who is of a right heart and mind,' so He finally chose me and some others with me to develop what you now see. We have been working together on this line.

"I did not believe in it at first, but God took a way to make me believe, just as He knows how to do, so I was brought under conviction of sin on this very line of selfish ambition and self-seeking.

"I had conceived the idea of a whole commitment to God of body, and soul, and spirit. I was brought under conviction on that very point and began to study the Word, and the more I looked into it, and listened to that voice, the more utterly I abhorred myself. The Lord kept the pressure there week after week. I attended to my patients during the day, and in the night prayed and studied God's Word; and this went on until it showed itself in my physical condition. My patients became alarmed. They thought I was overworked, and becoming unbalanced in mind and body; they held a council and passed resolutions, chose a committee, which waited upon me and said if I would go away and stay at least two weeks and rest, they would stay in the institution and go on just the same as though I was with them. I knew what the matter was; they did not. I told them to wait a little and if I did not feel better I would go away; and I renewed with more earnestness my petitions, asking for a clean heart, for an



CLIFTON SPRINGS SANITARIUM

readers. When first read to the writer a few days ago, both the reader and the listener wept tears of joy together over the spiritual struggles and victories of this marked servant of God. If his wonderful story were made a supplement to the Acts of the Apostles, it would not seem out of place. He said:

"As this meeting and this gathering is not intended to glorify any one man or set of men, but to honor and glorify God and hold Him up for admiration, I want to bring before you certain facts connected with the development of the house and the reasons for it.

"I had started out with the determination to succeed in business and make a position for myself. I thought I had got some plans that would accomplish this purpose. I want to say

entire subjection to God's will, for the Holy Spirit to come in and take up His abode in my heart and live in me, and use me just as He saw fit, and I would obey Him night and day, from that time forward. About two o'clock in the morning, as I now remember—and it is as distinct to me as my fingers—I was brought to a place where it seemed to me I should die. There was no strength left in me. Then I was surrendered to God; the room was filled with the Spirit, and there came down to my consciousness the presence of the Holy Ghost, which rested upon me, and took possession of me, and finally uplifted me; and in that baptism I found myself another man; a different man—purposes different, desires different, actions changed, all changed. As the result of that experience a revival broke out in the house and then in the village, and some thirty were converted. That

was in the other institution at New Grafenberg, before I came here.

"After this, God revealed to me His will, and there was brought before me then a vision, mental and spiritual, not to the natural eye, something of God's will concerning my future course. I saw distinctly before me, as I looked

right along while I was away. I found myself with low spirits when things looked sad and dark. I went to California to get away from people. I landed in San Francisco, and very soon many came around me and wanted to consult me professionally.

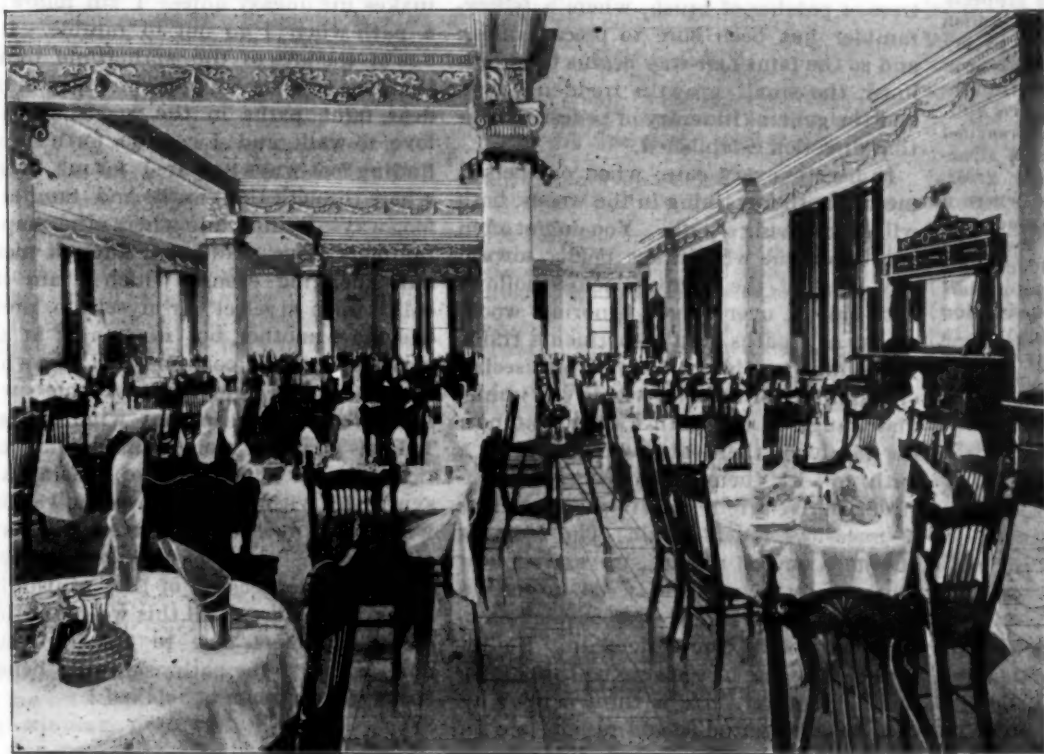
"I bought me a repeating rifle and some car-

tridges to defend myself with, and went down to San Jose Valley, and nobody knew that I ever thought of being a doctor — kept it a secret. I went into the fields and sat there, day after day, shooting prairie dogs, and gradually I grew stronger. One pleasant day I went into the mountains. There is a mountain range that

the Sanitarium and my relations with it. While thus contemplating the work the Holy Spirit came upon me, filling me with His presence, and I saw what seemed to be a rainbow. The base of it was there on that mountain, enclosing me; it went up to the mercy seat; the other base came down and rested here in Clifton Springs, over the house. I looked at it; it was a mental thing, of course, but it was a reality to me. I looked at it, and I saw that there were streams going up, and then there were streams coming down and resting upon me. I was re-energized, strengthened, and so much so that I became astonished, and began to think, 'Somebody is praying, praying for me; who is it?' I looked at my watch and it was but a little past four o'clock. I then took my wallet out containing a little card which showed me that at that time it was fifteen minutes past seven here in Clifton Springs. I began to think: 'What day is it — Wednesday — Wednesday evening; they are praying for me.' I wrote home and inquired about it; and Mrs. Hibbard, God bless her! answered immediately and said, 'We were praying for you at that very moment.' Dr. Hibbard had requested prayer, and they were earnestly pleading before God for me. Do you not think that that settled me; strengthened my faith; proved to me that the teaching was from God, and from God alone? I was strengthened immediately and kept on improving, came home and found things had gone on well. Those servants of the living God had

been faithful.

"About that time I was told that there had been a match made in heaven, and it was a very curious thing. I began to look at it, and saw what it was. I had to watch it for a number of years, but finally it materialized on earth, when Mrs. Foster came into the family



THE DINING ROOM

at the scene, men and women coming and going, from all parts of the world, receiving blessings and going home, and others coming, receiving and going, and that was put before me as the character of the institution that I must build for God.

"Most people, if I had said these things to them, would have at once said it was a visionary thing altogether — not a word of truth in it, and it was imagination. But I tell you that the Spirit of the living God had so come into my being that I felt the assurance, and knew that it was of God, and, therefore, could say nothing but: 'Yes, Lord, I will; I will take up that work.' I thought I was going to realize it within a few years. Instead of that God has kept me from the goal longer than He kept the children of Israel from entering into the promised land.

"In forty-seven years there has been a steady work of grace going on in the house; souls have been converted, and much good has been done year by year. But I have now just come to the point which I saw in that revelation to my inner being. The plan of the first building was unfolded in one night. It was called a Model Water Cure. I drew every room, every door, every window, every closet, out in pencil, not in regular proportions, but in a rough pencil sketch, which materialized into the first water cure building here.

"When we opened the house in the fall there were many patients waiting to come in, so a fair number came in two days, and within the first week souls were converted to God, and that went right on, until a number were converted and believers quickened, and organized into a praying band at that time, which has continued always praying for the interests of the house and for its spiritual growth. Prayer is the secret of all things that you see. Of course, we have had to work, we have been working. As the house grew, the patronage increased; it became evident that I could not myself attend to all the inside and outside work.

"I finally broke down from overwork. It was evident that I must leave at once and go away; otherwise I would never be able to do any more work. My brother, Dr. Hubbard Foster, came and took charge of the house and carried it

overlooks the valley, and I succeeded in climbing to the top. I was a little stimulated going up; I got on one plateau, and there was a wolf very curious to get acquainted with me. He kept receding and I kept advancing; as I appeared on one plateau he disappeared over the peak; I finally reached the top of the mountain and found a stone pile. Somebody had been there and reared it as a monument. I sat down on the stone pile, tired, depressed and sad; and under that depression I sat there and in my meditations I took in the past and the present, which drove me to prayer. I presented my whole life again to God; the entire interests of

with me. That settled the question of intercessory prayer forever. I also learned that I had worked on the will of Henry Foster, expending vitality unnecessarily. I saw I was working too much in my own strength. I was working wholly for God, wholly in His interest, but was working in my own strength too much. There was a better way. I could do what my strength would permit me to do without injury, and God, the Holy Spirit, would come in and do all the rest, and I would do better work by depending more on Him. I had been preaching that to my patients, but have preached it more strongly ever since, that a



with light, dispensing joy and happiness. Now I began to see why those troubles had come upon me, and I found the reasons. In the first place, I had not kept up fully my faith in the answer to intercessory prayer. I knew God answered my prayers, but intercessory prayer had not been a reality

man, to do the best work, must rely wholly on the Holy Spirit, and in that experience I learned to take the Holy Spirit as a partner into all my work, following His will implicitly.

"Under this guidance the Sanitarium prospered, new buildings were erected, debts were paid, and the Sanitarium assumed such proportions that I could safely pass the property over to the trustees, and thus legally establish the future work of the house according to my life plan. This continual building has been necessary to meet the growth of the institution and increase of patronage; but I have built with a consciousness that we had not reached the proportions of character of the final structure. The difficulties have been very great, and it is, perhaps, the first instance where a man, in building, has occupied the place and earned the money to pay for it at the same time; but in the order of God's providence this has been accomplished—the old structure has passed away, and all things become new. God has been with us and wondrously helped us in all these years, and my great anxiety now is that He should take up His abode in the house, and manifest His presence and power as the great Physician of soul and body. Unless He does this, the work will be a failure. Therefore pray earnestly that the distinctive feature of the house may be loyalty to God and loyalty to the best interests of suffering humanity."

THE TYRANNY OF THE PATH

JAMES BUCKHAM.

ONE of the earliest and most persistent of all human instincts is the instinct of path-finding. The most remote aboriginal races of which we have any record were path-makers. Their first conquest of the wilderness was to pierce it with a path. By that most simple and natural means they began to impress upon Nature the God-ordained fact of man's domination over her; and thus, too, they first changed the great loneliness and mystery and aloofness of the outer world into something familiar and recognizable, something with limits and fixed relations. The forest trails of the aborigines were not only an evidence of their growing dominion over Nature, but an expression of their desire to protect themselves, by a sense of human association and companionship, from the terror and mystery of a demon- or daimon-peopled world.

And no instinct has ever proved itself more persistent and unaffected by changed conditions of human life than this. The woodsman of today is ill at ease without his path or trail. The vast stretches of forest that still remain upon the surface of the earth are threaded by faint paths, known to guides and frontiersmen, and faithfully followed by them in all their expeditions. Often the forest path between two points is circuitous and erratic—just as it was puzzled out by the first hunter or explorer who laboriously blazed his way through the wilderness; and yet every traveler who knows of this path follows it, and even the skilled guides, who could pilot a party unerringly across-country by compass or mere sense of direction, prefer always to follow the windings and wanderings, the up-hill and across-swamp difficulties of the old trail. The ancient, primitive instinct of the race holds them to it. There is a sense of ease and safety and natural conformity about following a path, which one does not feel when striking straight across even the most open and agreeable country.

Even in our subjugated woods lying between cities and towns the evidences of

that old path-making instinct abound on every hand. Dim foot-ways lead in all directions—more paths than were ever made by the cows or the woodcutters. Every Rambler strays instinctively into some slight hollow or passage-way between trees or patches of brush, where a fellow-Rambler has been sure to precede him; and so the faint foot-way begins to be outlined, the small growths trodden down, and the general itinerary of pedestrians in that direction established.

In nearly every case, when one person meets another walking in the woods, both will be following a path. You do not often encounter one who strikes boldly toward any point of the compass across hollows and brooks, over ridges, ignoring wood-roads, cow-paths and fishermen's trails. There may be things better worth seeing or searching for than lie within the immediate range of the path-walker, but how few rambles there are who will leave a path to seek them! That tyrannical instinct, derived from countless generations of ancestors, fetters us all. The moment one steps out of a path, no matter how faint or obstructed it may be, he loses a certain mental comfort—a sense of security, ease and companionship. He becomes at once, to some extent, an alien and adventurer. He is thrown upon his own resources and made responsible for his own course. He seems to be breaking away from the grand continuity of pedestrianism, so to speak, and there are few lovers of rambling who have the strenuous independence and moral courage to thus distinguish themselves. Instinctively and involuntarily we all keep to the path. We even go out of our way, literally, to follow it. We waste time seeking to trace it as it grows fainter and fainter. We refuse to desert it until it absolutely and finally deserts us.

But, emphasize as we will the tyranny of the path, there is an exceeding satisfaction and joy in yielding to such domination when the mind needs relaxation and refreshment. There are times, especially in that most winning season of the year, the fullness of spring, when to be led by the foot, if not by the hand, child-wise through the ever-varying wonderland of Nature, is a blessing beyond measure. Wearied and unstrung by the long strain of winter work, one desires nothing so much in the spring as complete release from all considering, planning, determining, choosing—utter release from responsibility and care. What delight, in such a mood, to stray off into the May woods and give one's self up to the gentle tyranny of a path—that winding way, trodden by so many other willing, care-free feet! Not to have to choose whether one shall go up this hill or around it, along that brook or across it, but just to follow where the path leads, lazily enjoying all it discloses to us—what a real boon that is to the weary mind which has for so many months been doing nothing but plan, study, balance one advantage against another, and finally goad itself to the inevitable responsibility of choice! To be relieved in even so small a matter as choosing where one shall ramble, in the halcyon month of May, is a genuine delight to one who is utterly winter-weary. It takes a slight, perhaps, but an appreciable strain off the mind. One is so

much the more free and restfully content because he has a path to guide his feet, and does not have to be constantly considering whether he shall turn them next.

I, for one, therefore, am grateful for this primitive, deep-planted instinct that makes me uneasy unless I am following a path when I go out to ramble. It is one of the joys of the springtime to me, that the snow is all gone from so many dear, faint paths in the woods where I love to walk, and I can go forth sure of finding foot-ways prepared for me everywhere through the groves and tangles—foot-ways leading me where other happy rambles have wandered, through pleasant, changing scenes which I am not called upon to select for myself, to prefer one above another, but may enjoy at the path's sweet will, conscious all the while of the kindred enjoyment of those who have preceded me in that winding way. There is so much more of human association, such an added sense of kinship and sympathy with one's fellows, in walking where one knows others have walked and given themselves up to feelings of delight and gratitude because of the ministering beauty of Nature. All this we brain-tired spring rambles owe to the unresisted domination of the path. May its beneficent tyranny never be relaxed!

Melrose, Mass.

LAYMEN AS EVANGELISTS

REV. ALBERT SIDNEY GREGG.

I HAVE read with deep interest a paper in the *Homiletic Review* by Dr. D. S. Gregory, the editor, in which he makes a strong plea for lay evangelism as the principal remedy for the existing failure of the organized church to reach the un-Christianized masses. His first point is that the "pulpit" is not the one divinely-appointed agency for reaching men and establishing the kingdom of God, but that the office of preaching devolves upon laymen as well as upon men specially set apart to the ministry. No attempt is made to draw the usual distinction between prophets, teachers and evangelists. He assumes that "witnessing" is the chief element of Gospel preaching, and that a sermon should be something more than a "formal and stately delivery of a literary production at certain stated hours on Sunday." The responsibility rests alike upon all believers, and cannot be delegated by the many to a special class. All Christians neglect soul-winning at the peril of their own souls. Pastors are urged to place emphasis upon this truth and to give more attention to the supreme matter of developing lay evangelists—business and professional men, women of leisure, and all who may be induced to undertake direct Gospel work.

Dr. Gregory points out convincingly that all the really great religious awakenings have been marked by the activity of the lay members in witnessing and preaching to people wherever they could get a hearing—in private, on the street, and in public places. He might have added with equal force that all genuine religious awakenings have been marked by the opposition and even persecution of the "official" clergy. Jesus and His immediate followers were attacked by the Jewish ecclesiastics; Martin Luther braved the wrath of a church organization that had lost all spirituality; John Wesley was excluded from the pulpits of the Established Church when he began to preach the peculiar doctrines of Methodism, and then turned to the high-

ways and byways for a hearing. The Salvation Army is a recent instance. It was only a few years ago that Salvationists were imprisoned for street preaching. In many cases their most violent persecutors were men who held high places as pulpiti-ers, but who could not tolerate such noisy and unseemly methods. Pentecost was a very noisy occasion, and I believe I am affirming a fundamental religious truth when I say that a genuine spiritual awakening will be accompanied by enthusiasm. Such demonstrations are not really essential to successful religious work, because there are exceptions; but it is manifestly impossible to awaken the mass of the people, as human nature goes, without making an appeal to the deeper feelings, which, when aroused, will inevitably cause some to go to excesses. But we should not commit the folly of running to the other extreme and becoming so eminently respectable that we will shun all excitement and earnestness because of the overflowing feelings of a comparatively few. One of the dangers of this state of mind is that the workings of the Spirit will be hindered to such a degree that the members of the church will become stiff and formal, caring only for their own spiritual safety and comfort, while outside agencies are raised up to carry on the evangelistic work.

During the first century of the Christian era the believers in Christ in general made soul-winning first, and thought of their secular occupations as merely incidental thereto. This is the true Christian attitude. The only excuse a Christian has for remaining on earth after coming into fellowship with Christ is that he may carry the truth of the Gospel to others who have not heard it. This is undoubtedly a new thought to many believers who have all along entertained the vague notion that the preacher is hired to do the preaching, and all they have to do is to listen. There will never be a change of view or a forward movement until the men now in the pulpit — or others — arouse themselves, and with prophetic ardor lay the responsibility upon the believers, and make it a matter of sin for them to shirk it. Such preaching may cause some to leave the church and go where they will not be disturbed by appeals to conscience, or other "interference with their private affairs," but it must be done if the Christian Church is going to be awakened from its apathy.

While some would become offended, the many would stay. Moral earnestness in the pulpit has not lost its power to move men to action, and often the harder the undertaking and the greater the sacrifice demanded, the quicker will be the response. I believe there are men and women in the pews today who are actually yearning for a call to engage in direct evangelistic work, but who shrink and hesitate because they do not know where to begin or how to go about it. The pastor could render them or the cause no better service than to help them make the start in direct soul-saving activities. Once enlisted, they would soon draw in others, and ere long there would be a revival in that church. Pastors often fail to appreciate their opportunities as leaders, especially in the matter of showing the people how they can carry out what they are so often exhorted to do in a general way by the pulpit.

The matter of details in transforming Christian men and women into everyday evangelists is the problem for the pastor to solve. It is to be done largely by an appeal to conscience, and the suggestion of definite plans. Emphasis upon lay activity in evangelistic effort, regularly carried on the year round, will awaken the church to a new spiritual power and aid in solving not only

all questions of ecclesiastical life, but hasten the solution of the great problems of industry and government which now confront civilization. Methodist preachers are the ones to lead the way in this great forward movement.

Boston, Mass.

ROLL-CALL

"Corporal Green!" the orderly cried;
"Here!" was the answer, loud and clear,
From the lips of the soldier who stood
near —
And "Here!" was the word the next replied.

"Cyrus Drew!" — then a silence fell —
This time no answer followed the call;
Only his rear-man had seen him fall,
Killed or wounded, he could not tell.

There they stood in the falling light,
These men of battle, with grave, dark
looks,
As plain to be read as open books,
While slowly gathered the shades of
night.

The fern on the hillsides was splashed
with blood,
And down in the corn where the pop-
pies grew
Were redder stains than the poppies
knew;
And crimson-dyed was the river's flood.

For the foe had crossed from the other
side,
That day, in the face of a murderous
fire,
That swept them down in its terrible
ire;
And their life-blood went to color the
tide.

"Herbert Kline!" At that call there came
Two stalwart soldiers into the line,
Bearing between them this Herbert
Kline,
Wounded and bleeding, to answer his
name.

"Ezra Kerr!" and a voice answered,
"Here!"
"Hiram Kerr!" — but no man replied.
They were brothers, these two; the sad
winds sighed,
And a shudder crept through the corn-
field near.

"Ephraim Deane!" — then a soldier spoke:
"Deane carried our regiment's colors,"
he said;

"When our ensign was shot, I left him
dead,
Just after the enemy wavered and broke.

"Close to the roadside his body lies;
I paused a moment and gave him
drink;
He murmured his mother's name, I
think,
And death came with it and closed his
eyes."

"'T was a victory; yes, but it cost us dear;
For that company's roll, when called at
night,
Of a hundred men who went into the
fight,
Numbered but twenty that answered,
"Here!"

— Nathaniel P. Shepherd.

THE HOUSE WRENS' NEST

I

JENNY BURR.

EARLY in the spring a pair of phoebes built a nest in the corner of a not-much-used piazza of my house. Years before it had been a favorite site for these birds, and though the nest was not popular with the people indoors, it was sometimes tolerated. So now I did not disturb the builders, but saw them finish their exquisite, mossy, mud-plastered home with pleasant anticipation of the coming young brood.

It had too, I thought, the merit of safety, sheltered from wind and rain, and from the many foes, large and small, of nesting birds. As for English sparrows, there were few in my neighborhood, so I

did not reckon with them. But one morning the unmistakable sparrow voice was heard, and the sharp scolding in that direction boded ill for my phoebes. Of course these gentle birds were no match for their enemy, who stood on the narrow ledge by the nest and noisily claimed possession. The hateful intruder made no use of his new house, but the phoebes forsook it altogether, and built another under the barn.

The deserted nest remained in its perfection until the last of June. On the morning of the 25th, I saw it lying in loose fragments on the piazza floor. It had been scratched out by some other birds, but as no wrens had ever built them there, I did not lay it to the pair of these birds which had been singing in the orchard for a few days, whose enchanting music had added another charm to the loveliness of June. Later in the day I wondered at the number of small twigs scattered on the floor in the nest-corner — building material not used by phoebes, and which I had not noticed before.

The next morning the floods of wren-melody very near the house drew my attention, and I found the pair hard at work in the piazza corner. Both birds were busy, and the twigs came thick and fast, while the music never ceased. From behind my screen of muslin curtain at the window I watched them every now and then for minutes at a time. Great was the ardor of building, and often the twig so carefully laid in place dropped off to the floor. Down dropped the wren to pick it up again, a piece sometimes far larger than the bird. One piece of slender bark measured more than ten inches. To fly straight up from the floor with these twigs in a quite perpendicular line of nine feet, and not hit against either side of the hollow half square was not so easy.

When this happened Jenny invariably dived to the floor and picked up the twig again, even two or three times over, until she lodged it safe in its place. But by ten o'clock, when the wrens had been at work for several hours, it grew evident that no progress could be made in the building. It was a plain case of rolling the stone up hill only to see it roll down again, and I wondered at the patient persistence in so fruitless a task, for this was at least the second day. As the little shelf just under the piazza roof was not more than two inches wide, it was not strange that the stiff twigs, used without any more pliant material, should tumble off nearly as fast as they were placed on it. I thought how I might possibly help them. A bit of shingle laid cornerwise would widen their foundation, and, mounting a chair, I placed the slender strips across, while both Jenny and her mate scolded vociferously.

But though they scolded me, they were pleased with this extension of their building site, and to my great joy the work went on with fresh zest. The rough structure grew rapidly, and if a twig fell now and then it was not for want of room, but rather from excessive haste. They were so eager and alert it was a pure delight to watch them. So absorbed were they, they seldom seemed to notice my frequent peeps at them, and the rapture of singing, which was constant, did not hinder their task. Every twig that had fallen to the

floor was economically used, and there was quite a little heap. The posts of this piazza were not single, solid supports, but of the open scroll-work kind, offering many a dainty perching place for birds; and after a while they learned to make use of these in their work. Then, instead of making the perpendicular ascent which was so difficult and must have been so fatiguing, they flew up by stages and in zigzags, alighting first on one side and then on the other of the support.

The male sang the most, perhaps because he worked the least, but from both throats was poured the rich, low, crystalline music—ripples of sweet, quiet melody, sudden and in interrupted notes, full, ardent bursts when the throat swelled and vibrated, and the whole body was shaken with the intensity of song.

Such industry and enthusiasm could not be long in building a nest, and before night, in fact, the loose, outer walls were finished—a big, rough-looking structure for such dainty mites of birds, though it was not completed for two or three days. Softer materials for lining were brought, and now and then a snowy feather, but the usual opening at the side was moreover at the back side, so that the sitting bird was quite invisible. For all its roughness of exterior it was a snug, sheltered, and, on the inside, downy home, like some rough log cabin in the woods, adorned and made pleasant within by a deft woman's hand, and I was glad to have helped a bit in the building of it. I counted it a happy fortune which had brought me these musical neighbors, as all my observation of birds must be from the house, and I resolved to make still closer acquaintance.

Sheffield, Mass.

EXPENSIVE PRAYERS

REV. H. W. BROWN.

UNDER a deluge of "chain letters," imploring all sorts of help, that has recently fallen upon the more than ordinarily quiet town of Whitman, Mass., I am led to ask: What awful sin have we committed, that we should have been selected for, and subjected to, such dire punishment? Is it thought that we have failed to do our duty in matters of temperance? Our recent vote shows a substantial gain over the previously existing large majority for no-license. Are the pastors and churches lax in their methods, or lacking in their zeal for God and humanity? We shall resent such a charge. Why, then, is this infliction, this imposition, this injustice, being meted out to us with such lavish prodigality?

But, seriously, having studied into the matter of the "chain letter" system, and having my own eyes opened to the extravagant waste of time and money, to say nothing about imposing on kind friends, I am moved to let the secret out for the general good of this and all other communities.

And, first, I charge upon the entire system that it is an unwarranted waste of money. Let me illustrate, and thus prove the charge. Some kind-hearted and philanthropic person, who, at least in this regard, is unsophisticated, is inspired to urge the need of additional prayers for the mis-

sionary work of the church. He conceives the idea of the ever-growing "chain-letter" as a safe and *inexpensive* and certain medium for the spreading of his request. And most surely, he thinks, no one could refuse a request so simple, especially no Christian. In the quiet of his home he pens a letter to each of two special friends, on whom, doubtless, he thinks to confer a favor. He labels each of these letters No. 1, and requests each one receiving such letter to pray especially for the missionary work of the church, and further requests that each one write a like message to two of his friends, making similar requests. This necessitates the writing of four letters, each of which is to bear the mystic number 2. These four are then to continue the request for prayers from eight of their friends, two each, with the additional request to raise the number to 3 on each letter. And so the letters and numbers are to increase, each one being implored not to fail, and thus break the chain. It is especially urged by the first writer, unthinking fellow, and by each one in his turn, that it is very desirable that these letters and these numbers should go on until the number 1,000 shall have been reached. Well, the work is successfully launched, and the writer of No. 1 awaits developments.

Now for the explanation and *exposé*. By a simple mathematical calculation, as any one may prove in fifteen minutes, it is demonstrated that when No. 32 seeks for those to whom he proposes to send letters, provided all have observed the rapidly growing request, he must needs find at least 2,147,483,648 people to whom he can send No. 33. This, he will *wonderingly* observe, is some 600,000,000 more people than can be found in existence at the present time. I wonder if the originator of this scheme, even in his wildest flights of fancy, ever dreamed of such vast numbers of prayers going up for the missionary work? So much for the *spread* of the innocent (?) missive.

Now, what has it cost to conduct this most interesting correspondence? "A hundred dollars!" says one. "A thousand!" says another. "Ten thousand!" says a third. Well, what are the facts in the case? If figures do not lie, it has cost to forward this mass of letters, up to No. 33, \$171,798,691.84 for postage stamps alone. There must reasonably be added to this, for paper and envelopes, counting five sheets of paper and five envelopes for a cent, the snug little sum of \$8,589,934.58. Thus it happens that prayers for the missionary work, up to No. 33 in the "chain," have cost \$180,388,626.42. The figures necessary to carry the letters on to 1,000, as the originator very kindly requested, I will leave to some more agile mathematician.

Now if in these letters a request for a dime from each had been made, as is often the case—for instance, one received by the writer recently for the "McKinley Monument"—and heeded, then a like number of letters, up to No. 33, would have cost the senders, in addition to the above, the neat little sum of \$429,496,429.60, making a grand total of \$609,885,356.02. This, the writer thinks, is spreading beneficence, and prayers, and imposition with a vengeance, or else the calculations are

wide of the mark. Surely nothing in the way of imposition on friends and wicked waste of money has ever been invented that could rival the scheme of the "chain-letter." The post-office department alone is the great gainer. All of which is respectfully submitted and recommended to the careful perusal of the spreading millions.

Whitman, Mass.

A DARING PURCHASE IN MANILA

REV. HOMER C. STUNTZ.

OUR brethren in Manila have bought three houses and lots adjoining the corner purchased for the American Methodist Episcopal Church for the headquarters of our mission in the city of Manila. The property was suddenly and unexpectedly thrown upon the market, and had to be bought at once or allowed to go permanently into the hands of others. It is by all means the best location in the entire city of Manila for our purposes. On one side is the great Luneta plain, with Manila Bay for its western boundary; on the north is a small river; on the east an eighty-foot street; and on the south a fifty-foot street. The property is central to the entire city, American and native. It is public; it is easily accessible; it is in a healthful locality. We can never be crowded by other buildings. It can be easily found. Our workers can reach every part of the city with a minimum expenditure of time and strength. The title is perfect. In fact, it seems clearly providential that it was thrown in our way.

The *Philippine Christian Advocate* has this to say of the purchase:

"As the *Advocate* thinks, the finest piece of property in Manila for the purpose has just been purchased in the interest of the Methodist Mission. Congratulations are in order to the Methodists of the Philippine archipelago and to the Methodists at home, and to all interested in Methodist world-wide mission work. Not less are congratulations to be extended to all Protestant Christians, and especially to those in Manila and in the islands; and next in order to the whole people, to the Filipinos who are looking upward and forward religiously and morally, and who are and will be greatly strengthened by this advanced and progressive movement. The property is the entire block of ground with buildings, adjacent to the Methodist Chapel on Nozaleda and San Luis; so the Methodists will have possession of the ground bounded by the estuary on two sides, and by Calles Nozaleda and San Luis on the other two sides. Light and air can never be shut away from the property, nor can any undesirable occupancies interfere with the work to be carried on upon this eligibly-situated piece of ground. A good price was paid for the property, but not too much, in the judgment of those competent to determine. The Lord led in the work of acquiring this property, as clearly and wonderfully as He did when the Central Church secured the lot upon which the chapel now stands. The purchase of this property was consummated within a few hours, and would not have been possible but for the fortuitous presence of Bishop Warne and of a friend who reached Manila just in the nick of time. These men came to Manila, as Esther came into her kingdom, for just this occasion and for this duty and privi-

lege; and under God the thanks of all Protestant Christians are due them. Nozaleda will have upon it the fine new Episcopal Cathedral which Bishop Brent is to erect, and that, together with this property as a centre of missionary activities of the Methodist Church, will fix this commanding thoroughfare as the avenue of Protestantism for all time to come. It commands the present and the future of the development of Manila. When the church at home shall be thoroughly advised of the purchase and the possibilities, and is heard from, as it will be, generously and enthusiastically, broad and comprehensive plans will be formulated for the proper improvement and use of the property in the highest interest of men and for the glory of God."

The entire property cost \$17,000. Conservative real estate men tell us that it will be worth twice that sum within a few years. Not one dollar was in hand to pay for it. Enough money was borrowed to make the first payment, and the property was given as security for deferred payments. Bishop Warne was on the ground, authorized the purchase, and pledged the honor and credit of the great Methodist Episcopal Church to the purchase of this strategic location by signing his name to the papers.

After having spent ten months in and about Manila examining sites day after day, I am clearly of the opinion that this is the best possible location for our missionary headquarters in that great and growing insular metropolis.

With all solemnity I make appeal for the money needed to pay for this property. My prayer is that God will stir up five men to give \$1,000 each; ten men to give \$500 each; fifty men to give \$100 each; and fifty to give \$50 each. Any sum, however, from \$1 upwards, will be very gratefully received. Send all moneys to Dr. A. B. Leonard, 150 Fifth Avenue, New York, explaining that it is for the purchase of the new mission headquarters in Manila. Address me at the New Nelson Building, Kansas City, Missouri, for any further particulars desired.

AN OPEN DOOR FOR YOUTH

REV. WILLIAM F. McDOWELL, D. D.

Corresponding Secretary of the Board of Education.

A certain fair June day has been for a generation an open door into the church and into the college. On that day immense numbers have entered by the sacred ordinance of baptism into holy covenant with the church, a holy covenant between church and child in Christ's name, both church and child being His. On that day many have entered into probationary or full fellowship in the church, through solemn and beautiful ceremony. Through the services of Children's Day many have been brought into loving personal relation with Christ, the children's Saviour and Friend. The highest Assembly of a great church has just brought itself to declare its belief that Christ is the Saviour of all those who die in infancy. For long years our church has preached that truth, but also that He is especially the Saviour of those who live. Set that door wide open again on Children's Day!

Through the open door of that fair June day thousands have caught "the vision splendid" of the college as a possibility for themselves. On that day the college comes nearer the poor boy and girl. The church in Christ's name swings the door open, that her children, from country, town, and city,

may enter for training and power that they may go out for service and love.

It would be a poor Children's Day which should see no children baptized, no children brought into the church, and no young men and women set well forward on the sure way to college. For these purposes this door is open; and Christ stands ever by that open door, wishing that many more might enter. He has increasing need of Christian scholars, with the power of culture and the passion of consecration. We have a few, a few more in process of making, but not one-tenth enough for Christ's needs. To my desk come letters from all the world, all saying that the Board of Education must help secure these Christian scholars for Christ's service. The missionary problem presses upon us. Europe, Asia, Africa, and South America have all been in my office within a week, all telling the same story of need for trained men and women. We must train an army to save the world, "an army to make men wise" with the "wisdom which is unto salvation."

On Children's Day, June 8, then, let the church everywhere pray for and think of her children and their preparation for Christ's service. To Him let the day be everywhere consecrated. To Him let the children be consecrated. To Him let our schools be consecrated. To Him let our money be consecrated. The Children's Day has been an open door for more than 11,000 young Methodists into some school. The collections ought to be increased in every place by at least fifty per cent., that we may open the door for many more. We ought to have 10,000 members of the Cokesbury Guild. Pray for the youth of the church, and set them forward in Christ's name in His church and His colleges. May Children's Day, 1902, be an open door for many thousands into church and school! That is what the day is for.

A Great Missionary Convention

Wednesday afternoon, May 21, at the rooms of the Missionary Society in New York city, there was a large and representative meeting of the Open Door Emergency Commission of the Society. After several hours of close discussion, final plans were crystallized for holding a great missionary convention of the Methodist Episcopal Church in Gray's Armory, Cleveland, Ohio, Oct. 21 to 24 next.

The object of the convention is to bring together representative delegations of the leaders of the Methodist Episcopal Church for consultation on the great problems that are now confronting our Missionary Society; to organize the forces of the church for more effective work; to gain inspiration and a vision of the incoming kingdom of our Lord; to pray and earnestly resolve to enter with greater consecration upon the work of bringing to our church a more intelligent missionary interest, and of extending the kingdom of Christ among the non-Christian nations.

Some of the ablest missionary speakers of the Methodist and other churches will address the convention at its different sessions. They will speak of the needs, problems, forces at work, and principles of missionary effort. On Thursday afternoon, Oct. 22, there will be held conferences of the presiding elders and district missionary secretaries, pastors, Epworth League and Sunday-school workers and laymen. Each of these conferences will have its own chairman and officers and a special program. Friday afternoon will be given for conferences of the Woman's Foreign Missionary Society, the Woman's Home Missionary Society, and the City Evangelization Union.

One of the most interesting and helpful features of the convention will be the collection of missionary literature, including books and periodicals suitable for missionary libraries; printed matter of the various mission boards, maps and charts, and articles of practical value for the missionary worker.

The following is a partial list of those who are

expected to take part both in the general convention and in the sectional conferences: Bishops Andrews, Foss, Fowler, Moore, McCabe, Vincent, Hartzell and Thoburn of the Methodist Episcopal Church; Bishop Galloway of the Methodist Episcopal Church, South; Dr. W. F. McDowell, secretary of the Board of Education; Dr. A. B. Leonard, Dr. H. K. Carroll, Dr. S. L. Baldwin, Dr. F. D. Gamewell, Dr. George B. Smyth, Dr. W. F. Oldham, Dr. E. M. Taylor, Dr. H. C. Stuntz, Mr. S. Earl Taylor, secretaries of the Missionary Society; Dr. J. M. Buckley, editor of the *Christian Advocate*; Dr. A. B. Addicks, president of Central Wesleyan College; Miss Effie K. Price, general secretary of the International committee of the Young Women's Christian Association; Prof. J. W. Magruder, professor of economics in Ohio Wesleyan University; Dr. W. R. Lambuth, corresponding secretary of the Missionary Society of the Church South; Mr. John R. Mott, general secretary World's Student Christian Federation; Dr. J. W. Bashford, president Ohio Wesleyan University; Mr. Robert E. Speer, secretary Presbyterian Missionary Society; Dr. Olin A. Curtis, professor of systematic theology, Drew Theological Seminary; Dr. F. M. North, secretary City Evangelization Society; Dr. W. T. Perrin, presiding elder, Boston; Dr. J. O. Wilson, Dr. Charles Edward Locke, E. L. Dobbinus, Esq.

The male quartet which led the singing at the Toronto Convention of the Student Volunteer Movement will have charge of the music of the convention.

Some of the themes of the addresses and topics for discussion are: "Spiritual Preparation for Leadership," "The Purpose of the Convention," "The Emergency," "What Retrenchment Means," "Our Opportunity," "The Place of Prayer in Mission Work," "A Survey of Methodist Missions of the Nineteenth Century," "Our Foreign Population and How to Reach Them," "Our City Problem," "The Open Door in Southern Asia," "The Open Door in Latin Countries," "The Open Door in Eastern Asia," "The Open Door in Africa," "The Open Door in Hawaii and the Philippines," "Our Co-operative Agencies in the World's Evangelization," "Lessons from Master Missionaries," "Reasons for the Speedy Evangelization of the World," "Reasons Why the Church must Go Forward," "It Tendeth to Poverty," "Our Unused Machinery," "The Opportunity of the Presiding Elder," "The Opportunity of the Pastor," "The Opportunity of the Sunday-school Superintendent," "The Opportunity of the District Missionary Secretary," "The Opportunity of the District Missionary Committee of the Epworth League," "The Opportunity of the Local Church," "The Bible at the Heart of Christian Missions," "The Need of Missionary Education in the Home Church," "Education and Training of Young People in Scriptural Habits of Giving," "The Financial Possibilities of the Local Church," "The Financial Responsibility of the Church; Its Need for an Adequate Financial Policy," "Christ Our Living Leader."

The convention will be self-entertaining. Delegates may secure entertainment at hotels and boarding-houses at the rate of \$1 a day and upwards. Special railroad rates are assured.

The program committee consists of Bishop E. G. Andrews (chairman), Secretaries A. B. Leonard and H. K. Carroll, Dr. John F. Goucher, and S. Earl Taylor (secretary). The hall will seat about 2,500 delegates, and the registration will be limited to that number.

Dr. Stuntz on the Philippines

Field Secretary Stuntz, in a recent address in the First Church, Evanston, is reported to have said: "The opinion seems to prevail in this country that the Philippine Islands are in a state of warfare and chaos; but four-fifths of the land surface of those islands is as well under peace as Kentucky. There have been cruelties on both sides, but cruelties are a mere incident in a war carried on by human beings, not all of whom have attained entire sanctification. But there has never been more humanity shown than in that very war, and in the hospitals the Filipino wounded are treated just like our own. It has been said that the army first sent to the islands was composed of drunkards. That same drunken army in one and one-half years set free 10,000,000 of people from ecclesiastical and political slavery which had been endured for four hundred years. In the name of goodness, I would ask you to have patience with our men in the Philippines."

THE FAMILY

IN THE SILENCE

They are out of the chaos of living,
The wreck and débris of the years;
They have passed from the struggle and
striving,

They have finished their goblet of tears;
They have ceased, one by one, from their
labors,

So we clothed them in garments of rest,
And they entered the Chamber of Silence —
God do for them now what is best!

We saw not the lift of the Curtain,
Nor heard the invisible Door,
As they passed where life's problems un-
certain

Will follow and vex them no more.
We lingered and wept on the threshold —
The threshold each mortal must cross —
Then we laid a new wreath down upon it,
To mark a new sorrow and loss.

Then back to our separate places
A little more lonely we creep,
With a little more care in our faces,
The wrinkles a little more deep.
And we stagger, ah, God! how we stagger,
As we lift the old load to our back,
A little more lonely to carry
For want of the comrade we lack.

But into our lives, whether chidden
Or welcome, God's comforters come;
His sunshine waits not to be bidden,
His stars — they are always at home;
His mornings are faithful, His twilights
Allay the day's fever and fret;
And Night — kind physician — entreats us
To slumber, and dream, and forget.

O Spirit of Infinite Kindness,
And gentleness passing all speech!
Forgive when we miss in our blindness
The comforting hand Thou dost reach.
Thou sendest the Spring on Thine errand
To soften the grief of the world;
For us is the calm of the mountain,
For us is the roseleaf uncurl'd!

Thou art tenderer, too, than a mother,
In the wonderful Book it is said.
O Pillow of Comfort! what other
So softly could cradle my head?
And though Thou hast darkened the Portal
That leads where our vanished ones be,
We lean on our faith in Thy goodness,
And leave them to Silence and Thee.

— MAY RILEY SMITH, in *Congregationalist*.

Thoughts for the Thoughtful

Duty comes to us as something hard, and
we shrink from it. No one is a large man
if he does not feel that his duty is larger
than himself. — *Alexander McKenzie, D. D.*

Thoughtlessness is never an excuse for
wrong-doing. Our hasty actions disclose
as does nothing else our habitual feelings.
— *Walter Taylor Field.*

If you say, "I am hedged about, I can do
nothing, and fain would help, but cannot,"
your very longing is help. It is never true
that we are not helpers; where the fervent
heart is, there is the servant of God, and
unto him comes ever, with the work, the
reward. — *Rev. Robert Collyer.*

We may sing beforehand, even in our
winter storm, in the expectation of a sum-
mer sun at the turn of the year; no created
powers can mar our Lord Jesus' music,
nor spill our song of joy. Let us then be
glad and rejoice in the salvation of our
Lord; for faith had never yet cause to have

wet cheeks, and hanging-down brows, or to
droop or die. — *Samuel Rutherford.*

Dying is but going from where we get
only the crumbs, to sit at the full table.
The doctor had spoken of the importance of
keeping everything serene in the death-
room where a Christian woman was about
to take her departure. "I do not see any-
thing here to make us unserene," she said.
"Death is but entering into wider, fuller
life." Shall we not try to get true views of
Christian dying? — *J. R. Miller, D. D.*

Don't be unwise enough to think that we
are serving God best by constant activity
at the cost of headaches and broken rest. I
am getting to be of the opinion that we
may be doing too much. We want — at
least this is my own want — a higher qual-
ity of work. Our labor should be to main-
tain unbroken communion with our blessed
Lord; then we shall have entire rest, and
God abiding in us; that which we do will
not be ours, but His. — *John Kenneth
McKenzie.*

The real peril of the age is not in finding
some new outlook. It is the possibility
that among the engrossing interests of
modern life there shall be no outlook at all;
no open window of the mind, no holy city
of the soul, the shutters of life closed, the
little things crowding out the great ones,
and the soul all unaware of the sunshine
and landscape which lie at its very door.
That is the materialism from which any life
might pray to be set free, the practical ma-
terialism which curses American life — the
shut-in, self-absorbed, unspiritualized, un-
hallowed life, the life without ideals, the
windows towards Jerusalem closed and
barred, and the man within so busy that he
has no time to look out to any distant tower
of a sanctifying thought. — *F. G. Peabody,
D. D.*

There is more cause for joy than for com-
plaint in the hard and disagreeable cir-
cumstances of life. Browning said, "I
count life just a stuff to try the soul's
strength on." Spell the word "disci-
pline" with a final *g* — "discipling." We
are here to learn Time's lesson for Eterni-
ty's business. What does it signify if the
circumstances about us are not of our
choice, if by them we can be trained, learn-
ing the lessons of patience, fortitude, per-
severance, self-denying service, acquies-
cence with God's will, and the hearty
doing of it. Circumstances do not make
character. The noblest character can
emerge from the worst surroundings, and
moral failures come out of the best. Just
where you are, take the things of life as
tools, and use them for God's glory; so
you will help the kingdom come, and the
Master will use the things of life in cutting
and polishing you so that there shall some
day be seen in you a soul conformed to
His likeness. — *Maltbie D. Babcock, D. D.*

The deeper we live into life, the harder
its discipline presses on us. If we are not
dulled and broken in the springs of being,
the more hungry and thirsty are we for the
heart's-ease that is alone in God. It is not
well to be light, to deride the great tragic
realities, to ignore them, to even forget
them. They will have their way. The rue
is allotted us; we must bend to the inev-
itable necessity. It is given us by the di-
vine decree that we shall be spirit, not
animal. We get away from this truth as
we get away as quickly as possible from
the thought of death, putting it behind us
in some one of the by-corners or closets of
consciousness. We know it is there. We
pass the place with averted eyes. We
hasten to laugh and be merry. But it is

the one unforgettable thing we cannot put
away securely under any lock and key.

But there is something stronger than
grief, stronger than illusion, stronger than
death. It is God, the only abiding reality.
When the God-consciousness flows in on us,
all the illusions and deceptions change
faces. We see that in and through these
is divine meaning, hints of a one, perma-
nent, indestructible whole, that these form
the flowing garments of God that catch the
iridescent and fleeting hues of time. There
are states of mind that come with heart's-
ease. We can hardly call them thoughts.
They are revelations for which no words
are found. They are the groundwork of
faith in things of which we have no proof
save that which is within, personal, inti-
mate things that are not uttered, but are
known; for language has no terms to de-
scribe the perfect heart's-ease, the absolute
rest in God. — *Christian Register.*

Everywhere the sculptor hears
A voice unheard by other ears;
It half commands and half entreats,
As this burden it repeats:
"Hasten, master! quickly come!
Countless ages, dark and dumb,
Frozen in this prison white
Has my beauty longed for light.
Hasten! with thy chisel keen
Cut away my marble screen,
And before your gladdened eyes
See a perfect statue rise."

So at times I strangely hear
Messages distinctly near.
"Tarry not! I would be free!"
Whisper lips well known to me.
"Silence deeper than the tomb,
Darkness raven as the gloom
Wrapping the decrees of Fate,
Here surround me as I wait.
Hasten, hasten to set free
Thy perfect self that is to be."

— *William Roscoe Thayer.*

LIZZIE'S WEDDING

ALICE MAY DOUGLAS.

"STILL knitting, grandma?"
Mrs. Bennett turned her head
slightly to see who had so quietly entered
the room. It was strange that she had
not recognized Lizzie's voice, but not so
strange, after all, perhaps, for age had
impaired her hearing.

"Still knittin', Lizzie," she answered;
then pointing to a stiff-backed red chair
in front of her, she added: "Set down,
Lizzie, set down."

Being now face to face with her grand-
child, Grandma Bennett looked closely
into the fair young face. Just before he
had died a year ago grandpa had said that
Lizzie looked just as grandma had when
she married him. "I must have been
rather pretty then," mused the old lady,
with satisfaction. "Lizzie's eyes are so
full and black — yes, and so merry — and
her cheeks are so round and rosy, and
there is that dimple in her chin. Dear
me! nobody ever has anything to say
about my dimple now, the way they did
when I was young; but likely as not the
wrinkles hide it. But grandpa couldn't
have meant that my hair then was like
Lizzie's now. Bless me, no! It may
have been as black and glossy, but mine
used to be all combed back of my ears,
and hers is all combed on top of her head;
and to think that a tailor made that gown
Lizzie has on, when, dear me! I made
the dress John used to court me in — spun
it, and wove it, and cut it, and made it.
Times has changed so it's no wonder that
girls have changed with them."

While engaged in this reverie Grandma

Bennett had kept her gaze upon Lizzie's face. The girl now began to feel that both the gaze and the silence were becoming embarrassing, so she began to tell of the preparations she had already made for the wedding.

"I shall be Lizzie Davis for just one week more, grandma," she said, "and it almost seems as if my wedding day were coming even sooner, so many presents have already been sent in."

"And all of em' were bought at the stores and cost a heap, I'm a-thinkin'," observed Mrs. Bennett, in a voice that was as interrogative as she thought best to make it.

"Oh, no," replied Lizzie, "as I am very glad to say. I suppose it isn't just the thing to like one gift better than another, but it seems to me that I like best those that my friends make for me."

"Is that so?" exclaimed Grandma Bennett, so delighted that she let the stocking upon which she was at work fall into her lap.

"It certainly is," returned Lizzie, somewhat amused at her grandmother's interest in the matter, for she had mistrusted all along that the rug she had heard was being made was for her, "and I think that this was always my way. Do you remember how I used to like to have you make things for me when I was a little girl? You would hide them all about the house, and I would hunt after them."

"Yes, dearie, I remember, and it seems as if them things took place only last week."

"What lots of them I used to find behind the lounge over there!" observed Lizzie. "By the way, if I am not too inquisitive, don't I see a rug there now? Is it one you have just made, grandma?"

"Oh, yes, there's no one else to make rugs here but me, and if there were, they wouldn't get made, for braided rugs are old-fashioned things anyway."

"But they come quite handy, just the same," said Lizzie, stepping towards the lounge. "Are you going to let me see this one?"

"Oh, I don't know," replied the grandmother, well pleased. "You may not think it is worth looking at."

"Anything that my grandma makes is worth looking at," declared the girl.

So Grandma Bennett took the rug from its hiding-place and spread it out upon the floor. "I suppose it might look worse," she observed.

"But it could not look any better," said Lizzie, stooping down to smooth out the edge which rolled under. "How neatly you have made it, and how well you have blended the colors!"

"Do you think so?" queried the old lady.

"I certainly do. I wonder if any one will give me a rug."

"Would you like one?"

"Why, yes, if I could have one that pleases me as well as this."

"Then take this, child, take this. The fact is, I made it for you, but had just decided not to give it to you. I thought you'd look down on anything so old-fashioned as a braided rug."

"No, no, grandma! Indeed, I wouldn't."

"But your man might."

"Not if you made it. Why, he calls

you grandma already — at least, when he is with me."

"Waal, I declare," observed Mrs. Bennett. "Now that is not what I expected."

"And I will send Will up here tonight after our rug," proposed Lizzie. "I suppose it will be his as well as mine, since I am to be his."

"Very well, it will be ready for him."

It was a small home wedding that Lizzie had — only the family and a half dozen of her most intimate girl friends. Several of them had come to the house the day before and decorated the parlors with plants and flowers, and wrought from evergreen a marriage bell which hung above the alcove in which the ceremony was to be performed. They had also helped arrange the gifts on tables in the library. There was one present, however, which was done up in a large clumsy bundle and stood in one corner which Lizzie charged them to leave untouched. "No one can see it," she said, "until they come to the wedding."

But when they did come to the wedding they failed to see it among the gifts. It was gone; and what it was or where it had gone, none could tell, and of course it would not be the proper thing to make inquiries.

At first all had been so busy admiring the presents in the library — the sparkling glassware, the beautifully engraved silver, and the dainty fancy-work that the deft fingers of her friends had produced, that they had not gone into the parlor to take another look at the decorations which had been arranged satisfactorily the day before.

When they did go there, however, a few moments before the time appointed for the ceremony, they were surprised to see, in place of the beautiful Persian rug they had put in the alcove for the bridal pair to stand on, an old-fashioned braided rug, new and neatly made to be sure, yet a braided rug nevertheless.

Jauet Walton, Lizzie's roommate at boarding school, now struck up a wedding march on the piano, and Lizzie, leaning upon her father's arm, and Will upon his mother's, came down the long hall, through the door, up to the alcove. Then the two young people took their stand upon the braided rug, while Dr. Blaisdell in front of them read the marriage ceremony which was to make them one. Its words were so impressive, and the bride looked so attractive in her white attire, which was brightened by her exquisite roses, that the guests had ceased to wonder what was the meaning of the braided mat at such a time and place.

After the two had been pronounced husband and wife and all had offered their congratulations, and Lizzie was again mingling with her friends just as if she were not a bride, but the sweet merry girl they had always known, the attention of the company was drawn towards Grandma Bennett, who was telling Will's mother about the present she had made to her granddaughter. She was evidently somewhat excited, for her tones were impolitely loud — so loud, in fact, that nearly every one in the large room could hear her. They were glad to hear what she was saying, too, and did not consider it impolite to be listening. "Lizzie must

have liked what I gave her the best of all," she commenced, as she readjusted upon her head the new lace cap she had made for the occasion. "I had made up my mind not to give it to her, long's 'twas jest an old braided rug, but my eyes are gittin' so bad 'twas the only thing that I could see to make. It is true I can do knittin', but I can do that without lookin' on. But Lizzie did like that rug — and to think that she liked it enough to be married on it, here, too, in this room where there are so many costin' things! Why, bless you! one o' them pictures cost as much as it took me and my man to live on the first year. Yes, Lizzie did like my rug, and I am so glad."

It was of no use for Grandma Bennett to make that last statement. All could tell how glad she was by the light in her eyes and the smile that played among the ripples in her face. And Lizzie needed not to tell them that she, too, was glad to humor her grandmother in her second childhood — having defied the laws of conventionality and introduced the little "homespun" mat into the magnificent parlor — for her face, lighting with pleasure at her grandmother's words, told all.

Lizzie went up to the corner where her grandmother and her new mother were chatting, took the old lady's face between her two hands, and said, softly: "Your present was best of all, grandma, the very best of all, because your own hands made it, and because you put so much love into it."

"God bless you!" returned the grandmother, with moist eyes and softened tones; "you are as true and as sensible as the girls o' my day who were used to walkin' every day over braided rugs."

"Indeed she is," assented the new mother; which was an opinion she never found occasion to alter during the many years in which she and her son's wife shared with each other their joys and sorrows.

Bath, Me.

The Knot in the Thread

A LITTLE girl was trying to sew, but with every stitch something seemed to go wrong. "Mother," she cried, at last, bursting into tears, "I can't make it stick!" The mother bent over the little toiler, and instantly the cause of the child's trouble was plain to her. "Why, dearie," she said, "you haven't tied the knot in your thread."

The knotless thread — ah! how much of life's precious energy is wasted because of it. Day after day we spend ourselves in aimless, purposeless, desultory effort, drawing the thread through the hole the needle has made, and out again — in and out, in and out — with no hold, no permanent result. Many a life that seems filled with activity, that is restless and bustling in its aimless way, is nevertheless accomplishing nothing. It lacks a binding, fixing purpose — something to start from, something to make life definite, something to unify all one's planning and doing.

It is a sad mistake for one not to tie the knot of purpose in the thread of life while he is young. Let him early determine what he would be, what he would do, how he would serve his day and generation. That will give him his abiding hold on life; that is the saving, all-important knot in the thread. Once fix a purpose, and there will

be no more wasted stitches. The garment of life will begin to take shape; there will be a unity and a coherency about all one's endeavor that will bring gladness and courage to the consecrated soul. Instead of so many empty needle holes, lo! the toil of each day shall show some compacted seam, some definite addition to the life-long task. Is it not worth while to fix early one's aim in life? Then by each successive effort the earnest toiler shall come nearer to the Master's "Well done, thou good and faithful servant!"— *Wellspring.*

A NARROW PLACE

O soul, that's filled with discontent,
Should'st thou lament
Because thy life in narrow bounds is pent?

The land was small where Jesus dwelt,
Yet He ne'er felt
That God with Him had thus unwisely dealt.

But rather, in His narrow place,
He set His face
To do God's will — and there redeemed the race!

So soul, learn this: Thou hast a part,
Just where thou art,
Which, if thou'lt do, will surely bless some heart;

And not so much where thou dost dwell,
As whether well
Thy work thou dost, at last thy fate will tell.

— REV. WILLIAM P. FINNEY, in *N. Y. Observer.*

VANTAGE-GROUND

MRS. S. E. KENNEDY.

FROM the topmost branch of a tall
cherry-tree the song of a

Meadow-lark,

clear and sweet, "full of poetic suggestion," came down to me upon the wings of the morning breeze, and I wondered if the melodious notes would have lost any of their distinctness had they come from the depths of the fragrant meadow-grass, or the bare surface of some pasture rock. Whatever may have been my conclusion, I could not but admire the lofty aim which caused the wise bird to choose this commanding altitude.

Should not we, sordid denizens of earth, or idle loiterers among the weeds and chaff, sometimes allow the ethereal part of our natures, at least, to seek an altitude where it may inhale the purest air and absorb the purifying sunlight untainted by miasmatic soul vapors? I could not but wonder if this bird spirit did not enjoy its own song the better because of the height he had chosen. At least the plaintive notes came to me filled with a sweeter melody than usual, and their somewhat mournful cadence thrilled the minor chords of my being, awakening the echoes of my better nature.

The strain ended, my sweet singer spread his pinions, and with unerring aim alighted upon the upper branch of a tall buttonwood a few rods distant. The direct flight of this bird is quite noticeable, and, in fact, the flight of all birds is a subject well worth attention. "Flight is the bird's chief peculiarity, the most elegant mode of motion given by nature to her creatures," says a late writer. "Each bird flies perfectly according to his needs," and the need of the meadow-lark seems to be met by the "graceful though not vigorous flight, the motion of wings rapid and intermittent, with slight pauses in their vi-

bratory motions." Miss Merriam says that "flying seems hard work for him, and he does as little of it as possible. When he starts from the meadow he goes in a direct line to the tree he wishes to reach."

But the meadow-lark — the marsh-quail of our childhood days, the "Icterus," "Sturnus," or whatever the scientists choose to call him — is characteristically a walker. "Note the meadow-lark strutting about all day in the meadows," says John Burroughs. "Besides, being walkers, the larks, or birds allied to the larks, all sing upon the wing, usually poised or circling in air, with a hovering, tremulous flight. The meadow-lark occasionally does this in the early part of the season. At such times its long-drawn note or whistle becomes a rich, amorous warble." Wilson goes so far as to say that our golden-throated friend of the meadow excels in sweetness of voice the far-famed European lark. This eulogy is especially pleasing to one whose ardent admiration amounts to affection. Yes, I think I may truly say I love the meadow-lark, and never more intensely than when from the vantage-ground of some sublime height he pours forth his liquid notes, plaintive, perhaps, but tender as love's own cadence.

The cherry-tree above mentioned is something of an anomaly in its way, perfect in form, and high enough to overlook a little group of apple-trees, which with itself, offer a pleasant out-of-doors retreat to seekers of shade and quiet. Here, the first

Robin

which gladdened the eyes of our bird-loving nature alighted to herald the joys of the coming summer. Evidently charmed with the day and with life in general, he voiced his satisfaction in his own characteristic manner. John Burroughs says that the robin sometimes makes his first appearance in the Northern States in March, but oftener in April, and so this year I noted the exact date, which was March 16, a little earlier, I think, than usual, and consequently all the more welcome. "He is one of the most democratic of birds," Burroughs declares. "Hardy, noisy, frolicsome, neighborly and domestic in his habits, strong of wing and bold in spirit, he is the pioneer of the thrush family, and well worthy of the finer artists whose coming he heralds and in a measure prepares us for."

I have watched him at his various avocations — love-making, house-building, home-keeping, and food-providing; I have noted his evident hilarity, as, with a flock of companions, "in excess of joy and vivacity they run, leap, scream, chase each other through the air, diving and sweeping among the trees with perilous rapidity." I have listened with a thankful heart to his varied performances, at evening, at daybreak, or during and before a shower, when in sickness, perhaps, or sorrow, his "cheer-up, cheer-up," seemed the rebuke of some pure spirit so given up to the will Divine that grief or complaint seems nothing less than sin.

From the altitude, then, of a thankful heart, typified by the lofty position my robin chooses in which to voice his gratitude, his song, though not considered, perhaps, as musical as some, possesses for me that quality which ever accompanies high living and thinking. "He is the Philomel of morning twilight," says Wilson Flagg. "If his sweet notes were wanting, the mornings would be like a landscape without the rose, or a summer evening sky without tints. He is the chief performer in the delightful anthem that welcomes the rising day. Of others the best are but accompaniments of more or less importance. Remove the robin from this woodland or-

chestra, and it would be left without a soprano. There is not an orchard in New England or in the British provinces that is not enlivened by several of these musicians. When we consider the millions thus distributed over this broad country, we can imagine the sublimity of that chorus which from the middle of April until the last of July daily ascends to heaven from the voices of these birds, not one male of which is silent from the earliest dawn until sunrise."

John Burroughs says there is something distinctively human about the robin, and yet a young hunter said to me today: "Did you never eat a robin pie? They are fine!" Why did he not ask if I had ever made a pie of one of my own children? Why, the robin in yonder tree is to me a sacred thing, a part of God's great universe, one of the many expressions of His love. When, in the good time coming, the new era of universal love, the man with the gun has gained the vantage-ground of high thinking and noble living, there will be little need for laws which authorities find difficult to enforce. Then our friends of the treetops may pour out their little souls in praise to Him who gave even the tiniest a mission in His great universe.

Moosup Valley, R. I.

MUD

"DO you suppose it will come off, Aunt Rebecca?"

The tired little mother was holding up Robbie's ulster. It seemed to be just the "last straw." She had so much to do. "It takes so long to get mud off," she said, plaintively, "all off, you know. I told him not to splash. It makes so much work."

"Bless you, I'll tend to it," said Aunt Rebecca, briskly. "I just fell into a kind of a trance for a minute. It was all along of your saying it took so long to get mud all off. You see, Mirandy Jacobs was talking about mud yesterday when I was over. You won't mention it, will you? You go right on with your mending, and I'll take the ulster to the window, and brush it out. The whisk broom — oh, I see it! Well, Mirandy was speaking about her Lena. You know Lena went up to Boston, and learned dressmaking. Of course she expected to work here in Jonesboro, so she could live at home. Well, when she came back, Mrs. Smith asked her first thing to go over and help her make over her black satin. Mrs. Smith had a boughten pattern that called for more goods than she had, and Lena said she had learnt to cut by measure, and she thought she could come out better if she took her measure. But Mrs. Smith said no, she'd never had her measure took, she'd always used boughten patterns, and if Lena was afraid to cut by that pattern, she wasn't. She must have been some riled, Mirandy said, for she just took the shears and slashed right into the new piece she'd saved for a basque. She will wear basques, you know. She got out the backs and the fronts all right, but there wasn't enough left for the side pieces right way of the goods, and what did she do but up and cut them out crossways. And that basque's a sight! It puckers and wrinkles every which way. She wore it down to the Epworth League convention to Podunk, and ever so many of the women said: 'Why, Sister Smith, your new basque don't set very well.' And what did Mrs. Smith do but up and say: 'No, I know it don't. I had Lena Jacobs up to help me make this dress over.' She never said, mind you, that Lena Jacobs made a botch of it, but she never said she didn't; and so everybody is sayin': 'Oh, don't have Lena

Jacobs, for mercy sake! She ruined Mrs. Smith's nice black satin.' So Lena hasn't had hardly any work to speak of. If anybody wants to have a dress made, they carry it clear down to Podunk to Mrs. Brackett. I don't know as Lena'll be able to stay in Jonesboro.

"When I see Robbie's ulster it made me think of it. Folks ought to be careful how they get into the mud, and other folks ought to be careful how they throw mud. It's just as you say. It's awful hard to get off, and like as not you never get it all off."

"I suppose Mrs. Smith never really meant to hurt Lena," commented the little mother, looking affectionately into the kind, homely face of Aunt Rebecca. "She probably was provoked because she spoiled her dress, and wasn't generous enough to take the blame herself. It's a shame! After this, I believe every time I see a bit of mud, I'll remember to be more careful what I say about people, and to people." — MINNA STANWOOD, in *Epworth Herald*.

IT DOESN'T MATTER

A delicate boy with a twisted leg

Was trudging along one day,

When I stopped to pity the little man,

And some kindly words to say.

"I know lots of boys who are cripples," he said,

"So it doesn't matter much."

Oh, brave little soul, with your cross of pain,

I would that our hearts could say,

When the cares of life press heavily

And our erstwhile sky is gray,

"There are many who bear a load of care,

So it doesn't matter much."

— RUTH STERRY, in *Tribune*.

What He Saw

WHEN Dr. Saxton taught the village school he was nearly beside himself trying to teach Willie Brewer his letters. Finally, he began afresh with what he thought were the easiest ones. "Now, Willie," he said, "when you come to this letter, just think of your eye. Remember that is 'I.' " An hour later Willie came back to recite.

"What is that?" asked the doctor.

"I do no."

"Oh, yes, you do," encouragingly.

"What do you see here?" asked the doctor, putting his finger to his own eye and involuntarily squinting up that organ as he did so.

Willie looked earnestly and longer than seemed necessary. "I don't see nothing," he whispered at last, "but six little white hairs."

Mathematical Facility

IN one of the public schools recently, according to a writer in the *Gentleman's Magazine*, a number of the small pupils were busily engaged in working problems in multiplication, with more or less satisfactory results.

After some time the teacher noticed one little fellow who seemed most unhappy. His cheeks were flushed, his hair tumbled, and tears were very near the surface. The teacher said, in a kindly tone:

"Well, John, what is the matter?"

"Oh, dear, I wish I was a rabbit!" replied the boy.

"A rabbit!" exclaimed the teacher, in astonishment. "Why on earth would you like to be a rabbit?"

"Well, my papa says they multiply so fast!"

BOYS AND GIRLS

THE BOY WHO WOULDN'T EAT AT THE SECOND TABLE

MRS. ANNIE E. SMILEY.

"SOMETHING extra at the second table," Miss Baxter said. I wonder whether it will be an animal cracker apiece, or a mug of 'sour lemonade.'"

Tom Kent looked the disgust he felt as he nudged Joe Fletcher and whispered the above remarks in his friend's ear.

Miss Baxter had just been telling the boys and girls of the Junior Epworth League that at the coming convention in their church it had been arranged that the children should eat at the second table; "but," she added, "that doesn't mean a poor dinner, for fresh supplies of food will be brought in hot at one o'clock expressly for the children's table, and, in addition, there will be something extra at the second table that no one at the first table will get."

"I wonder what it will be?" the girls questioned each other when the Junior meeting was over.

"Just a kid's trick to keep us from finding fault with the second table," was the verdict of the little clique of boys who always stuck together.

Convention day came, bright and balmy, and every morning train brought loads of visitors, until the dinner committee began to wonder whether the three hundred places at the table would be enough.

The morning session of the convention was given up to Junior work, and barge-loads of Juniors from neighboring towns kept driving in, until there were almost as many Juniors present as Seniors.

Dinner time came, and the delegates marched to the dining-room to music, singing as they went. The Juniors, with their visitors and superintendents, went for a tour of the places of interest in the town — "to pass the time, and to get a good appetite," Miss Baxter told them.

Only one boy stayed behind, and that was Tom Kent. "I mean to slip in somewhere at the first table and get a good dinner," he had declared to his chums, as they started off for the walk about town. For once they did not follow his example, partly because they were ashamed to force themselves in where they were not wanted, and partly because they wanted to know what the "something extra" at the second table would be. The trip about town last until 1.30 o'clock, and by that time all the tables were freshly arranged, with clean dishes and quantities of nice hot food — baked beans, of course, as the convention was in New England, but scalloped oysters, too, and cold meat, and hot rolls, and puddings and pies.

The Juniors were allowed to choose for drink a mug of lemonade, with plenty of sugar in it, or a glass of milk, and candor compels me to confess that these supposedly warring drinks were mixed in many a small stomach, but no ill results followed. At each plate was placed a butterfly napkin, made of crepe paper and a clothes-pin, and hidden in the double wings of each

butterfly was a ticket which read as follows: "Steamer 'Winona.' Round-trip ticket, 50 cts."

"Do you s'pose it really means a trip on the steamer?" May Wade asked her dearest friend, Lu Briggs, as they discovered the tickets hid in the napkins.

"Course not," Lu Briggs answered. "It's some kind of a Ship Social, prob'ly, like the one the League held last fall. We just make b'lieve we are going on the 'Winona.'"

Miss Baxter was speaking: "At 2.50 the boat starts from the wharf, which gives us just fifteen minutes to get there, and that will be plenty of time. The Colton Band will go along with us, and will give a concert on deck on the return trip, and free ice cream and lemonade will be served to all who desire it. Only those who ate at the second table, and thus secured the free tickets, will be allowed to go, as Mr. Wilkinson, to whose kindness we owe this delightful treat, has chartered the steamer and hired the band for our sole use."

"Whew!" said the boys in chorus. "Goody!" said the girls. Meanwhile Tom Kent's face was a study. He had eaten till he could hold no more at his coveted place at the first table, but, somehow, he didn't enjoy it, and kept thinking of the boys and girls with Miss Baxter, and wishing he was with them. When he heard Miss Baxter's words, and realized that in his selfishness he had overreached himself and lost the finest treat of the season, he snatched his hat and ran for home as fast as he could go.

"Gimme a dollar, mother, quick!" he panted at the back door. "I'll earn the money and pay you back, honest Injun. I want it for convention expenses. I'll tell you all about it when I get home."

It took some time for Mrs. Kent to find her pocket-book, and then a bill had to be changed at a neighbor's, so Tom lost precious time, and he had none to spare at best. Woo-o-o! went the steamer's whistle as Tom turned the corner of the street that led to the wharf. Sure enough, the steamer was slowly backing out, five minutes ahead of time, for this was a special trip. He could see Joe Fletcher and the other boys standing by the rail, but no one looked in his direction, and no one could hear if he shouted, for the band struck up playing, and the gayly decorated steamer moved down the river to the music of that lively old song, "The girl I left behind me."

"I'll let them know I'm no girl if I did get left," Tom muttered, as he gouged his eyes savagely to get the tears out of them. "The next time Miss Baxter promises anything I shall know she means what she says," he thought to himself as he walked slowly home.

Happily for Tom the trip down the river was so thoroughly enjoyed by the children and by the child-hearted man who went with them and paid the bills, that it was repeated a few weeks later, and Tom, in all the glory of a new yachting suit and cap, went along and really surprised Miss Baxter by his unselfishness and thoughtful kindness to others. He had learned his lesson, and he never refused to eat at the second table again.

Lowell, Mass.

THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

Second Quarter Lesson XI

SUNDAY, JUNE 15, 1902

ACTS 16: 6-15.

PAUL CROSSES TO EUROPE

I Preliminary

1. GOLDEN TEXT: *Thou shalt be his witness unto all men.*—Acts 22: 15.
2. DATE: A. D. 51, 52.
3. PLACE: Philippi, in Macedonia.
4. HOME READINGS: *Monday*—Acts 16: 6-15. *Tuesday*—Acts 16: 16-24. *Wednesday*—Acts 16: 25-34. *Thursday*—Acts 26: 12-23. *Friday*—2 Cor. 2: 12-17. *Saturday*—Ezek. 11: 14-20. *Sunday*—Phil. 4: 1-9.

II Introductory

Paul is on his second missionary journey. He and Barnabas had planned at Antioch a tour of visitation of the churches planted in Asia Minor during their first journey; but there had been a disagreement between the two over inviting Mark to go with them, and they had finally gone separate ways—Barnabas taking Mark and starting for Cyprus, and Paul choosing Silas for his companion and making his way through Syria and Asia Minor, "confirming the churches." At Lystra he found Timothy, who had been converted during his former visit to this place. This young disciple gladly joined Paul and Silas in their evangelizing work, having first submitted to be circumcised as a concession to Jewish prejudice. Through Phrygia and Galatia the trio went, announcing to the churches the decision reached by the council at Jerusalem and strengthening them in the faith. Yielding to the special guidance of the Spirit, they forebore to extend the work in proconsular Asia, and proceeded to the Hellespont. Here at Troas a vision appeared to Paul. A man of Macedonia seemed to stand with outstretched, beckoning hands, and his pleading words rang in the apostles' ears: "Come over and help us!" Regarding this call as from God, and joined by Luke who appears to have reached Troas at this time and who became the fourth member of the company, a vessel was taken at Troas, and, the wind favoring, in two days Samothrace was reached, and the next day Neapolis. Here the boat came to anchor and the party disembarked—the first time that three of them, at least, had set foot on European soil.

But they did not linger here. Neapolis was simply the port of Philippi, eight miles inland, and the chief city of the Macedonian frontier. It had been advanced to the rank of a "a colony" after the famous defeat of Brutus and Cassius, and emblems of Roman power greeted the party at every step. The Jews had probably a synagogue in this city, but the apostles knew that if there were any of the children of Abraham residing here, they would be found on the river bank at the hour of devotion. On the Sabbath, therefore, they turned their steps thither. Only a few women were found there. With these they converse, and with a blessed result. The receptive heart of Lydia, a member of the dyer-guild, who

sold purple and was evidently a woman of influence and means, gave eager heed to Paul's discourse. She became a disciple and was baptized, her household uniting with her in adherence to the new faith. The apostles accepted her proffer of hospitality, and took up their abode in her house.

III Expository

6. Now when they had gone through-out (R. V., "and they went through")—Paul, Silas, Timothy. Phrygia and Galatia—"midland districts of Asia Minor. It was at this time that the churches in Galatia were founded. Paul speaks of having preached to them through infirmity of the flesh, and of having been welcomed as an angel from heaven (Gal. 4: 13-15)" (Farrar). Forbidden of the Holy Ghost to preach (R. V., "to speak") the word in Asia—not our Asia, not even Asia Minor, but "proconsular Asia," the provinces lying along the Aegean, namely, Lydia, Mysia and Caria. Evidently Paul wished to linger here; but "by three separate monitions he is warned that his field is no longer Asia, but Europe. Two of these monitions are negative, warning him away; one is positive, inviting him onward" (Whedon). "Perhaps permission to preach there was only delayed" (Gloag).

Philippi, Athens, Corinth and Rome, the great centres of the world's thought, lay outside the forbidden circle. The Lord had many apostles, yet but one Paul. He had no other man so well adapted for the work in these great thought-centres of the age. Paul's work in these was destined to fill out the flower of his life (Cowles).

7, 8. After they were come to Mysia (R. V., "when they were come over against Mysia")—"apparently at the point where Phrygia, Mysia and Bithynia meet" (Whedon). Assayed to go into Bithynia.—He would have gone if he had not been "hindered." The Spirit (R. V., "the Spirit of Jesus")—an expression nowhere else found in the Bible. Suffered them not—hedged up the way, or else gave an unmistakable monition that the appointed field was elsewhere. Passing by Mysia.—They had to pass through it to get to Troas; but they "passed by" it as regards preaching. Came down to Troas—from the high tableland to the well-known seaport on the Hellespont, the full name of which was Alexander Troas, after Alexander the Great who founded it. It was near the site of ancient Troy, the scene of Homer's Iliad. Paul visited Troas four times.

Before him lie the waters that divide Asia from Europe. Divine warnings have bidden him away from Asia; shall he now cross the celebrated straits, and set his foot on European soil? Yonder lies the vast continent. First in order is Greece, brightened with points of a rare civilization; next comes Rome, the seat of empire; and central in Europe are the vast hives of barbarians, noble in race, the ancestors of modern Europe and of us, but as yet dividing the forests with the savage beasts. To the margin of this Europe our apostle comes, charged with a mission pregnant with the hopes of modern civilization. To all his queries now comes a divine answer (Whedon).

9. A vision appeared to Paul—"not a real person, but a vision, but not necessarily imparted in a dream" (Gloag). "A special vision was necessary to direct Paul's eye to Europe. For an Oriental to pass, on such a mission, into far western lands, was a difficult and hazardous undertaking" (Revision Commentary). A man of Macedonia.—"His words made him known as a Macedonian. Perhaps Paul also ascertained his origin from his national dress, having frequently seen Macedonian seamen in Tarsus, his birthplace. The Macedonian spirit once, as a proud conqueror, crossed

the Hellespont and filled Asia with Macedonian glory; but now that spirit stands as a suppliant before an Asiatic who has no other weapon than the sword of the Spirit" (Lange). Come over and help us.—"This vision has been rightly interpreted by the church as interpreting the unuttered cry of heathendom for help" (Abbott). "And it has been abundantly shown that it is death to a church or a Christian, either not to hear this cry, or, having heard it, not to heed it" (Riddle).

This most celebrated country (Macedonia) lay to the north of Greece. Thessalonica was its capital. It had numerous flourishing cities, of which Philippi, Thessalonica, Amphipolis, Apollonia, and Berea are mentioned in the Acts. It now constitutes a part of Turkey; and notwithstanding the oppression of the Turks, Christianity, though in a poor condition, exists to this day (Gloag).

10. Immediately we endeavored to go into Macedonia (R. V., "straightway we sought to go forth into Macedonia")—"the first of what have been called the 'we' passages, indicating that the writer (Luke) was present" (Whedon). He was a physician (Col. 4: 14) and of Gentile birth (Col. 4: 11, 14). It is evident that he joined Paul at Troas. Assuredly gathering (R. V., "concluding").—"The verb has the sense of 'coming to a conclusion by putting things side by side'" (Cambridge Bible).

11, 12. Therefore loosing from Troas—R. V., "setting sail therefore from Troas." Came with (R. V., "made") a straight course to Samothracia (R. V., "Samothrace")—island in the Aegean eight miles long and six broad. "Directly before them lie the isles of the Aegean celebrated by the genius of Homer—Tenedos, Lemnos, Imbros, and, further to the northwest, the tall cliffs of Samothrace. By a brisk wind from the south they were able to take a 'straight course,' and to accomplish in two days their trip to Neapolis, which often takes five" (Whedon). Neapolis—the port of Philippi; it is now called Cavallo; its distance from Troas is sixty-five miles. Thence to Philippi—eight or ten miles away. This city was built by Philip of Macedon, who named it after himself. It became known in history as the scene of the decisive battle in which Brutus and Cassius were defeated by Augustus and Antony (B. C. 42). The city has long since disap-

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The medicine taken by Mrs. Ida E. Ward, Cove Point, Md., was Hood's Sarsaparilla. She writes: "I had a disagreeable itching on my arms which I concluded was salt rheum. I began taking Hood's Sarsaparilla and in two days felt better. It was not long before I was cured and I have never had any skin disease since."

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peared, and its site is occupied by a small village named Filiba" (Revision Commentary). The chief city of that part of Macedonia — R. V., "a city of Macedonia, the first of the district." And a colony (R. V., "a Roman colony"). — "Philippi was made a *colonia* by Augustus, as a memorial of his victory over Brutus and Cassius, and as a frontier garrison against Thrace. A Roman colony was a portion of Rome itself transplanted to the provinces. The colonists consisted of veteran soldiers and freedmen, who went forth, and determined and marked out their situation, with all religious and military ceremonies. The inhabitants of the colonies were Roman citizens, and were still enrolled in one or other of the tribes and possessed the privilege of voting at Rome. They were governed by their own senate and magistrates, and not by the governor of the province" (Alford).

At Philippi Paul is on the great Egnatian Way. This grand thoroughfare started from Cypseli, on the Hebrus, and passed through Philippi, Thessalonica, and Edessa, terminating at Dyrachium, on the coast. There a ferry brought the traveler to Brundisium, in Italy, and thence the great Applan Way led him to Rome. It was the nearest the world had yet made to our railroad across the continent from New York to California (Whedon).

13. On the Sabbath. — In this Roman city the Jews evidently had no synagogue and were few in number; but the Sabbath would bring them together. Went out of the city — R. V., "went forth without the gate." By a river side — the Gangas or Gangates, a small stream flowing into the Strymon river. Where prayer was wont to be made (R. V., "where we supposed there was a place of prayer"). — "This may have been simply a customary locality of river-side prayer, or there may have been a roofless enclosure, or there may have been a complete edifice. For each of these three was customary; and either would be designated by the same word, namely, a *proseucha*" (Whedon). Spake unto the women which resorted thither (R. V., "which were come together"). — "That female prayer-meeting was destined to leave its mark on all the time to come. For there, within its small circle, was the story of redemption first told in proud Europe" (C. S. Robinson).

14. Lydia, a seller of purple of the city of Thyatira. — "The city of Thyatira, on the confines of Lydia and Mysia, and one of the seven churches of Asia addressed in the Apocalypse, was celebrated in very early days for its purple dyes and fabrics. Among the ruins of the city has been found an inscription relating to the guild of dyers, curiously testifying to the accuracy of even the unimportant details of this narrative. The business which brought Lydia to Philippi was connected either with the sale of the coloring matter, or, more likely, with the fabric already dyed. The purple color, so esteemed in the ancient world, included many tints" (Revision Commentary). Which worshiped God. — She was a proselyte to the Jewish faith. Whose heart the Lord opened. — "An unconverted soul is shut up and its doors barred against the truth. God alone can open it. Lydia was just now experiencing, and did not resist, the strivings of the Spirit" (Lindsay).

Probably the opening was a process that had been going on for a long time. From day to day her heart longed more for God; from day to day her prayer rose more eagerly to the throne. This was the opening; she was growing ready for receiving the Gospel. Even the preaching of Paul did not save unless an opened heart attended to it and took it in (Arnot).

15. When she was baptized and her household. — "This passage has been

quoted in support of infant baptism. It is, however, quite uncertain whether by the words, 'her household,' we are to understand her children, her slaves, or the working people engaged in the industry of dyeing. There are other households mentioned in the New Testament as having been baptized (verse 32; 1 Cor. 1:16; Rom. 16:5). 'Is it credible,' says Bengel, 'that in so many families there was no child?' But our Lord's action when He laid His hands on the little children (Matt. 19:15) is of all warrants for this most ancient practice the most authoritative. As has been well said, 'If infants were capable of spiritual blessings then, why should they be thought incapable now?' (Revision Commentary.) If ye have judged me to be faithful. — "These words contain a modest, almost a pathetic, appeal to the fact that the preachers had recognized her faith by admitting her to baptism. If she was fit for that, was she unfit to be their hostess?" (Plumptre.) Come into my house. — "We have here the first example of that Christian hospitality which was so emphatically enjoined and so lovingly practiced in the apostolic church" (Howson).

IV Illustrative

1. That martial mastiff, Frederick of Prussia, defied half of Europe to conquer him for seven bloody years, simply by his intuition of the right moments and his prompt use of them. His famous pupil, Napoleon, was the king of opportunities; he used to say, "There is a crisis in every battle, a ten or fifteen minutes on which its fate depends." Ten minutes of sharp striking when the iron is hot are worth days of tiresome hammering when it has grown cold. The word "opportunity" signifies the very nick of time. The soul-winners are those who improve them. When Providence sets a door ajar, they push it open and enter (Cuyler).

2. I know a man who believes he was once wakened from slumber at the critical moment in time to save his child from his burning dwelling; another by an unaccountable impression was turned back from a journey to his home to save his family from nocturnal burglars; another was so beset by providential hindrances as to prevent his embarkin, on board a ship which was never heard of after leaving port. President Lincoln believed that he was forewarned of some great calamity a night or two before his death. The last day of his life he spent under the shadow of eternity (Phelps).

3. Yonder is a cracked bell. How again to restore it? By one of two methods. The

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first is to surround it with hoops and bands.
But the crack is easily discerned. The only
effectual way is to remelt the bell, recast it,
and make it all new. Then it will ring clear
as ever. Human nature is a bell suspended
high up in the steeple of creation to ring
the praises of God. By the fall the bell
cracked. Statesmen try to restore it by
laws like steel hoops. But the tone is
cracked. The heart must be made anew if
heaven's high arches are to echo our an-
them of praise (Jones).

OUR BOOK TABLE

Meditations of an Autograph Collector. By Adrian H. Joline. Harper & Bros.: New York and London. Price, \$3.

It scarcely seems possible that any one could write a book on autographs that would meet the approval of Harper & Brothers. Not that they are so hard to please, but because of their high and excellent standard, and for the further reason that the autograph book and the autograph hunter are somewhat antiquated. Ordinarily the subject is dry and arouses little interest, but in this instance the author deals with such big names, and so many of them, that the ordinary person is at once all attention. After all, much depends upon names and literary style in the production of a book. The wise author seeks for names to conjure with as diligently as he seeks for ideas, and in most cases the public cares more for names than it does for ideas. In this production there is a delightful mingling of quaint philosophy, wit, shrewd guesses at human nature, *fac simile* reproductions, copies of letters, and portraits. Here are found the likenesses of John Keats, W. M. Thackeray, Samuel Johnson, and Laurence Sterne on finely calendered inserts, and a frontispiece portrait of Charles Lamb scratched on copper from life, in 1825, by his friend, Brook Potham. Among the *fac similes* are a letter of Napoleon III., page of a story by Charlotte Brontë, letter of Robert Burns, and letters of Joseph Addison, Alexander Pope, David Garrick, Sir Walter Scott, Charles Darwin and John Witherspoon. There is also a fine collection of anecdotes about the personages whose autographs are given, all so brightly and delicately handled that they shine and sparkle like clusters of diamonds and other rare gems. The type is large and clear, the paper of fine quality, the illustrations of superior grade, and the binding strong and durable. In short, the book is a superb product of the literary and publishing arts, and will take high rank in the esteem of cultured people.

System of Ethics. By Aaron Schuyler, Ph. D., LL. D. Jennings & Pye: Cincinnati. Price, \$1.50.

Dr. Schuyler is professor of philosophy and higher mathematics in Kansas Wesleyan University. He is the author of textbooks on logic, psychology, algebra and geometry, of which many thousands have been sold. The book under consideration, therefore, is the product of a trained and well-stored mind. It is divided into three parts: "Theoretical Ethics," "Practical Ethics," and "History of Ethics." The first investigates the nature of the good, the relation of law and duty, and the effect of moral evil, and discusses the various systems of ethics such as Theistic, Intuitionist, Utilitarian, Evolutionary and Eclectic. The second part treats of virtue, duty, reward and penalty. The third part traces the history of ethics from Greek ethics, through Roman, Medieval and Modern down to the present. The author has written not as an advocate of a particular system, but as an investigator in the pursuit of truth. He presents the results of his investigations, and leaves the reader to judge for himself.

A Double-Barrelled Detective Story. By Mark Twain. Harper & Brothers: New York and London. Price, \$1.50.

The reader who picks up this latest book by Mark Twain expecting to find his usual light humor, will be disappointed. There are, however, here and there flashes of dry, sarcastic wit, with an abundance of grimness of a terrifying sort, and the plot shows a masterly depth of imagination—one idea, that of a boy born with the instincts of a bloodhound, being absolutely unique.

There are two detectives, one a burlesque Sherlock Holmes, the other the boy with the keen scent of the bloodhound. This boy is in search of his father, who has deeply wronged his mother, and after following some one around the world for two years, he discovers him to be the wrong man. Still continuing the hunt in order to right the wrong done an innocent man, he loses the trail in a mining camp. Here a mysterious murder occurs, and Sherlock Holmes, who "happens" to be on the spot, attempts with his usual methods to find the murderer, fixing the guilt upon the wrong one. The younger man, with his different powers, solves the riddle and places the guilt where it belongs. The plot is very ingenious. It keeps one wondering to the very end. The book is a notable one, and commands the deepest attention. The publishers bring it out in their usual artistic manner, some of the marginal notes being intensely funny. The cover has this quotation from the author: "We ought never to do wrong when people are looking."

Gipsy Smith: His Life and Work. By Himself. Introductions by Alexander McLaren and G. Campbell Morgan. Fleming H. Revell Co.: New York, Chicago and Toronto. Price, \$1.50.

Gipsy Smith is one of the unique figures of religious life in London. He is a son of gipsies, born in a gipsy tent, brought up under gipsy limitations and degradations, who turns out to be the foremost evangelist of England—some say, of the English-speaking peoples. He has had little or no schooling, but by patient and persistent effort has so educated himself that he can preach acceptably to cultivated audiences. A London paper says that he is "one of the finest exponents of the possibilities of Anglo-Saxon speech since the days of John Bright." The book is not a mere prosaic life-chronicle, but is rich in anecdotes of great illustrative value. Smith is quite witty, and tells many amusing things about himself. In a postscript he says: "I have had rich and strange experiences. I have lived in many houses, the guest of many sorts and conditions of people. I have been presented to two Presidents of the United States, dined with bishops and archbishops, and slept with two Roman Catholic priests." We commend the book to all who wish to read a religious autobiography unique, fresh, interesting and inspiring.

Mountaineers; or, Bottled Sunshine for Blue Mondays. By Jean Yelaw. (J. Wesley Smith, D. D.). Barbee & Smith: Nashville, Tenn. Price, \$1.

In some respects this production is one of the most "original" we have ever examined. It is a defence of the mountain people of Virginia, Kentucky, North Carolina, Georgia and Tennessee by one who has spent much of his time among them for the past thirty years. The author is a philosophical observer who constantly sees the humorous side of life, and his descriptions of mountain characters are highly mirth-provoking. His stories all have a religious application, but they are of the kind that an unregenerate throng would listen to intently by the hour. The pictures are marvelous productions. They were drawn by the author and are very crude indeed, but give a fair representation of the idea which he wishes to convey. While the book will not rank as a finished work of literary art, it pulsates with life, and for that reason grips the mind of the reader. Preachers in search of new feathers for their arrows will find a good supply in this large and varied collection gathered up by Jean Yelaw.

The Diary of a Goose Girl. By Kate Douglas Wiggin. Illustrated by Claude A. Shepperson. Houghton, Mifflin & Co.: Boston and New York.

The "Goose Girl" tells about her experiences at "Thornycroft Farm, near Barbury Green." She makes a special study of geese, chickens, and people, and tells

why she believes the inhabitants of the poultry-yard contain considerable "human nature." Her humor is keen and delightful. The fifty-seven sketches with which the book is illustrated are little gems of art. They give bright glimpses of life on the farm.

The Political Freshman. By Bushrod Washington James. Bushrod Library: Philadelphia, Pa.

In this story a young collegian enters politics, and after a variety of very interesting experiences is elected to a high and responsible position. His lofty ideals of citizenship and civic duty are contrasted sharply with the sordid motives that influence the practical politicians with whom he comes in contact. The book contains more variety than the title suggests. It is brimful of human nature. There is an abundance of love-making of the right kind, and a liberal use of the embellishments usually employed to relieve the severity of a novel with a purpose.

Lost on the Orinoco; or, American Boys in Venezuela. Being the First Volume of the "Pan-American Series." By Edward Stratemeyer, author of the famous "Old Glory" Series. Illustrated by A. B. Shute. Lee & Shepard: Boston. Price, \$1.

Mr. Stratemeyer here begins a new series which is most timely, valuable, and interesting. It tells of five American youths who with their tutor sail from New York to La Guayra, touching at Curaçao on the way. They visit Caracas, the capital, Macuto, the fashionable sea-side resort, go westward to the Gulf of Maracaibo and lake of same name, and at last find themselves in the region of the mighty Orinoco. They visit coffee and cocoa plantations and gold and silver mines, and the great llanos or prairies, learning much and ardently enjoying the strange sights. The book is commendable because it contains a large amount of information about South America worked up in a most entertaining form.

He's Coming Tomorrow. By Harriet Beecher Stowe. Fleming H. Revell Co.: Chicago, New York and Toronto. Price, 25 cents.

A booklet on the coming of Christ—one of the elegantly printed "Ideal Messages"

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By a complete change in breakfast, at this time of the year, one can put the body right to go through the summer comfortably.

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series now being issued by the Revell Co. These little books with their unique type and dainty covers are designed for gift and remembrance purposes.

The Evolutionary Philosophy. By L. T. Chamberlain. The Baker & Taylor Co.: New York.

A résumé of the views of noted teachers of the evolutionary philosophy. The author draws from Spencer, Darwin, Huxley, Wallace, Haeckel, Drummond, Romanes, J. S. Mill, and to a very large degree from "Cosmic Philosophy," by Prof. John Fiske.

Education and the Larger Life. By C. Hanford Henderson. Houghton, Mifflin & Co.: Boston. Price, \$1.30.

The author's purpose is "to make a large inquiry — the inquiry as to how education can be so applied in America as to further best the progress of civilization." The book is both a criticism of existing conditions and a clear indication of the way to a better order. Mr. Henderson strongly favors kindergartens, manual training schools, small classes, experimental and laboratory methods in teaching. His book is written with much vigor and conviction, and is both suggestive and informing.

Magazines

— There are several very timely, brightly written and fully illustrated papers dealing with general subjects in the June number of *Harper's*. They include: "Walter Scott's Land," by William Sharp; "Vacation Schools and Playgrounds," by Henry S. Curtis; "An American Industrial Experiment," by Richard F. Ely; "Autobiography of the Stars," by Ralph Bergengren; "Insects and Civilization," by Henry Christopher McCook. The stories are well selected and interesting. Among them are: "The Quicksand," Edith Wharton; "Eyes that Saw Not," Onoto Watanna and Bertrand W. Babcock; "Ex Libris," Mary Tracy Earle; "Uncle Larry," Annie Hamilton Donnell; "A Philanthropist," Josephine Dodge Daskam; and "His Greatest Speech," Joseph A. Altsheier. Part II of the novel by Mrs. Humphry Ward, "Lady Rose's Daughter," appears in this number. The poems are from the pens of Katrina Trask, Charles G. D. Roberts, Curtis Hidden Page, Katharine Pearson Woods, and S. E. Kiser. (Harper & Bros.: New York and London.)

— The special features of the *American Monthly Review of Reviews* for June are an illustrated account of the Martinique and St. Vincent volcanic eruptions by Dr. W. J. McGee, the eminent ethnologist and vice-president of the National Geographic Society; illustrated papers on "Oxford and the American Student," by Prof. Francis H. Stoddard, and "Bowdoin College: A Century of Service," by William I. Cole; a suggestive article on "Some New Books to Read this Summer," by Francis W. Halsey, with portraits of many of the season's favorite authors. In "The Progress of the World," the launching of the new Cuban Republic, the discussion of army methods in the Philippines, the anthracite coal strike, the steamship combine, the "beef trust," and many other timely topics, are considered. (Review of Reviews Co.: 13 Astor Place, New York.)

— The leading articles in the *Missionary Review* for June are: "Talmes: The Forest King," Arthur T. Pierson; "Africa — Old and New," Willis R. Hotchkiss; "Healing the Sick in Uganda," Albert R. Cook; "The Angel of the Tombs," John B. Devins; "In Darkest Morocco," George C. Reed; "Martyr Churches of Madagascar," James Sibree. In addition to the foregoing there is a varied selection of informational matter bearing on missionary subjects. (Funk & Wagnalls Co.: New York and London.)

— The June *Century* is alike a man's and a woman's number. For so called business men there are articles on "Making Laws at Washington," by Henry Loomis Nelson; "Triumphs of American Bridge-Building," by Frank W. Skinner; the second paper by Ray Stannard Baker on "The Great Southwest," dealing with "The Desert;" "An Audience with Diaz," by Alfred Bishop Mason; a diverting

paper on "Episodes of Journalism" by Francis E. Leupp, and a curious article on "Bloodhounds in America" and their growing use in the West as detectives. Of particular interest to women are the third part of Mary Adams' much-discussed "Confessions of a Wife," dealing with "Motherhood," and "The Royal Family of England," by Professor Oscar Browning, of Cambridge, England. There is the usual excellent variety of fiction and verse. (The Century Co.: New York.)

— The complete novel in the June *Lippincott's* is entitled, "A Real Daughter of the Revolution," and is by Caroline Gebhardt. Among the short stories are: "A Diplomat from Chicago," by Carolina Lockhart (Suzette); "The Pastoral Players," by Phoebe Lyde; "Alcatraz Island," by Clarence L. Callen; and "The Harvest of Knowledge," by Ina Brevoort Roberts. Mrs. John King Van Rensselaer writes interestingly about "The First Love of Aaron Burr," and Charles Morris discusses "The New Atmosphere." (J. B. Lippincott Co.: Philadelphia.)

— The *American Journal of Sociology* for May contains papers on "Plans and Budget for a Small College," by Charles Richmond Henderson; "Contemporary Sociology" (III), by Lester F. Ward; "The Capitalization of Social Development," by Louis Wallis; and "The Study of Sociology in Institutions of Learning in the United States," by Frank L. Tolman. (University of Chicago Press.)

— The *World's Work* for June contains the usual fine selection of papers dealing with subjects of world-wide interest. One that will quickly attract attention is a sketch of the public life of Frank A. Vanderlip, former assistant secretary of the Treasury, whose articles on European finance and the expansion of American industries have attracted wide attention. A new line is taken up this month — "Peaches, a National Product," by J. H. Hale. There are several papers on educational subjects: "Beautifying the Public Schools," Bertha Damaris Knobe; "The Rhodes Scholarships for Americans at Oxford," by H. Morse Stephens; "How New York Educates its Citizens," by Franklin Matthews; "A Day's Work of a Public School

Teacher," by One of Them. Among the other papers are: "Why the Price of Beef is High," by G. W. Ogden; "London as it Now Is," Chalmers Roberts; and "The Truth about Cuba," by Henry Harrison Lewis. (Doubleday, Page & Co.: London and New York.)

— The first paper in *Scribner's* for June is devoted to "The New Agriculture," by W. S. Harwood. The remarkable results of experiment station work are fully described and illustrated. Harvey Maitland Watts contributes a curious paper on "The Gulf Stream Myth and the Anti-Cyclone." Other articles are: "On a Baltic Sea Sloop," by James B. Connolly; "The Camera in a Country Lane," by Sidney Allan. "The Day shall Declare It," by Jennette Lee, is a fascinating story based on a supposed incident in the life of Albrecht Dürer, the painter. Other fiction is by Elsa Barker, Juliet Wilbor Tompkins, Guy Wetmore Carryl, and F. Hopkinson Smith. (Charles Scribner's Sons: New York.)

— The *North American Review* for June contains quite a number of striking and timely papers. The one by Prof. N. S. Shaler, professor of geology in Harvard University, on "The Nature of Volcanoes," is exceedingly pertinent, in view of the eruptions on Martinique and St. Vincent. There is a paper on "Air-Ships and Flying Machines," by A. Santos Dumont, which will interest students of aerial navigation. Among the other excellent contributions are: "The New Influence of the British Throne," Lady Jeune; "America and France," Gaston Deschamps; "Strikes in the United States," Carroll D. Wright; "How to Curb the Trusts," Henry Michelson; "America's Control of England's Food Supply," J. D. Whelpley; and "Meteorology and the Position of Science in America," Prof. Cleveland Abbe. (North American Review: New York.)

— *Records of the Past* for May contains two excellent papers and a biographical sketch. They are: "Excavations of the Adena Mound," by William C. Mills, B. Sc.; "Some Ceremonial Implements from Western Ontario, Canada," by W. J. Wintemberg; "Jacques de Morgan," by Major Alfred B. Calhoun. The articles, as usual, are fully illustrated. (Records of the Past: Washington, D. C.)

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THE CONFERENCES

MAINE CONFERENCE

Augusta District

Monmouth.—Mrs. N. C. Clifford returns to her home in Monmouth, Me., where she will spend the summer with her daughter Hattie, who returns from her work in the South in June.

Wilton and North Jay.—No pastor and his wife are dearer to the hearts of the people than are Rev. A. T. Craig and wife. At Wilton \$300 has been expended on church property, and all bills of the church were paid before Conference. The Sunday-school has increased in a marked degree. The average attendance at class-meeting has been 85. The Epworth League put finishing touches on the vestry by tinting, painting, etc., at quite an expense. Religious interest is good, and the people are hopeful and cheerful. At our last visit Mr. Craig was confined to his house with a hoarse cold, which prevented articulation of any sound or word. It was academy commencement week, and he was to preach the baccalaureate sermon. It was all prepared, but what was to be done? The committee having the matter in hand said, "Let Mrs. Craig deliver the sermon." And she did, to the great delight of the students and people.

At North Jay a new pulpit has just been put in, costing \$95. It will do us all good to be told how this was done, or, rather, how the money was raised. Miss Purinton has a Sunday-school class of ten girls, whose ages range from ten to fourteen. These little girls have been at work the past year in many ways for this purpose. They have made useful articles and sold them, held fairs, did work of various kinds for which they were paid, and at last reached the goal for which they started. On May 11 we had the privilege of dedicating their pulpit to the cause of Christ. And now a class of small boys have started on a similar errand—to buy a pew, as they have no pews in the church, only settees. It looks as though they would get there. At this place there is a heroic company of men and women, and the children partake of the spirit of the fathers and mothers. This effort of the little folks is a cord that will bind them to the church; and it would be well for every pastor to give his young people and children something to do. Good work is being done all over the charge, and young and old are alike interested.

Rumford Falls.—Up among the hills on the Androscoggin, in Oxford County, one may find the fast-growing town, or village, of Rumford Falls, where our church holds a prominent position among others of different denominations, and contains some of the leading business men of the place, who fill positions of trust and responsibility—business men who love the church and rejoice in its prosperity, and out of their substance see that there is no lack in money for aggressive work. This village of six thousand people has made wonderful strides in the past nine years, for at that time one set of farm buildings was all that the place could boast of. Now behold the enterprising village! Here one of the greatest—if not the greatest—water powers in the state (like Niagara seemingly endless in power) is being utilized by numerous enterprises, especially the making of pulp and paper. Our church in this community is destined to be a mighty factor in molding the character of its inhabitants, and a wise and careful management of its affairs will put it among the first of the State. We consider this the important point for special interest in the Conference. It is at the present time passing through a critical period of its existence, but we expect to see it relieved of all embarrassment in the near future. C. A. S.

NEW ENGLAND CONFERENCE

Preachers' Meeting.—The Philippine question was discussed by Dr. E. R. Thorndike, defending the Administration, and Dr. Frederick Woods, opposing. These were followed by eloquent and almost thrilling speeches by Dr. E. M. Taylor, Dr. W. H. Thomas, and Rev. F. H. Morgan, who spoke from the standpoint of one who had lived and labored in the Orient. Dr. Daniel Steele delivered an eloquent, sympathetic and illuminating memorial address on Bishop William Taylor.

Boston District

Stanton Ave., Dorchester.—The pastor, Rev. Leo A. Nies, and his wife were given a royal

reception on Wednesday evening, May 28. The entire church was illuminated and decorated. The formal reception was held in the Epworth League room, the guests being ushered in from the audience-room, after which they repaired to the ladies' parlor and thence to the audience-room again, where they listened to the addresses of welcome. Mr. and Mrs. Nies were assisted in receiving by the church deacons, Miss Clara Wood, Rev. Dr. T. Corwin Watkins, the first pastor of the church, and Mrs. Watkins, Mr. L. W. Wentworth representing the church, Mrs. Frank Gilcrease representing the Ladies' Aid Society, A. E. Wanzer representing the official board, Rev. Dr. and Mrs. J. M. Leonard, and Rev. George A. Phinney. In the audience-room after the reception addresses of welcome were made by Mr. Wentworth, who also presided, and the ministers named above, to which the pastor responded in a very happy address. The audience then repaired to the vestry, where refreshments were served. The reception was well planned and well executed, about 350 being present.

Franklin.—The pastor, Rev. C. H. Hanaford, preached before the G. A. R. on Sunday, May 25, and delivered the address on Memorial Day.

Highlandville.—Rev. Garrett Beekman delivered the memorial sermon before the General B. F. Butler Post, which was greatly appreciated by the members of the Post and highly spoken of in the local press.

Holliston.—May 16, an enthusiastic reception was given to the new pastor, Rev. J. H. Humphrey, Ph. D., and family. The reception was held in the vestry of the church, which was tastefully decorated. A very cordial welcome was extended them, not only by the members of the church, but by the people of the community. The pastors of the Baptist and Congregational churches were present and made pleasing addresses. Dr. Humphrey, wife and daughter, were assisted in receiving by a classmate and former pastor of the church, Rev. Alexander Dight, who congratulated the church upon securing a man of such intellectual ability and spiritual power, and the town upon having so public-spirited a citizen. Dr. Humphrey responded to the kindly words of welcome in a fitting manner. A varied and attractive program was rendered, followed by a pleasant social hour, during which refreshments were served.

Hopkinton and Southville.—An elaborate reception to the new pastor, Rev. E. E. Small, and wife, was given in each of these churches. Mr. L. L. Woolson and Dr. M. C. Stone delivered warm and felicitous addresses of welcome in behalf of the church at Hopkinton, which were very appropriately responded to by the pastor. Rev. R. E. Bisbee, of Milford, and Rev. Alexander Dight, of Natick, were also present and spoke. At Southville the address of welcome was given by Mr. W. H. Thurston, editor of the *Westboro Chronotype*. On both of these occasions the churches were beautifully decorated, and refreshments were served.

Cambridge District

Flint Street, Somerville.—Under the wise, inspiring, and energetic leadership of Rev. Philip L. Frick, the recently appointed pastor of this church, the long-standing and burdensome debt of \$9,000 bids fair to disappear. For the purpose of awakening interest in the debt-paying project, a banquet was given, Wednesday evening, May 28, by the official board and the Ladies' Aid Society. About 180 sat down to the feast. After ample justice had been done to the delicious

viands, Mr. Frick introduced the speakers of the evening, in succession, words of cheer and encouragement being spoken by Mr. C. E. Folson, Rev. Dr. J. H. Mansfield, Rev. George S. Butters, and Professor C. W. Rishell. Rev. S. S. Cummings, who has just celebrated his 88th birthday, added a few excellent remarks. Mr. Frick then aroused the greatest enthusiasm by announcing that he already had pledged to the amount of \$3,000. To a request for subscriptions \$1,067 were raised in the next few minutes, making a total of over \$4,000. More generous and cheerful giving one seldom sees. Several from whom considerable sums are expected are yet to be heard from, and about one hundred of the members in all are yet to be seen. This is a people's work. The church has no wealthy members to give very large amounts. With some outside help, the debt will undoubtedly be paid.

Somerville, Broadway.—A unique gathering was held at the parsonage last week. The members of the official board, the officers of the Epworth League, the Ladies' Aid, the Sunday-school, and the Woman's Missionary Societies, were present, together with representatives from other churches in the city. Addresses were made by Rev. A. P. Sharp, Rev. A. S. Gregg, and Mr. A. L. Dodge. The occasion was one of counsel with reference to the interests of local Methodism. Refreshments were served and the evening was spent pleasantly and profitably. Rev. N. B. Fisk is pastor.

Lynn District

Bay View has received showers of blessing. Revival services began the second Sunday after Conference and continued for four weeks under the lead of Frances H. Adams, evangelist. There have been twenty-six conversions. On Sunday, May 18, the pastor, Rev. William Ferguson, baptized 5, received 17 on probation, and 1 in full membership. There are more to follow. Two Roman Catholics, husband and wife, are among the converts.

Ipswich.—This church tendered Rev. Arthur Bonner and wife a royal reception. The Ladies' Aid Society, in conjunction with the Epworth League, tastefully decorated the vestries. Mr. and Mrs. John A. Brown received with Mr. and Mrs. Bonner in the ladies' parlor. Mr. John A. Perkins, Sunday-school superintendent, presided during the musical and literary program. Words of fraternal greeting were spoken by Rev. Edward Constant, of the North Congregational Church, and by Rev. Reginald Pearce, of the Ascension Memorial Episcopal Church. Light refreshments were dispensed by the young ladies of the parish during the evening. The year opens pleasantly. Extensive improvements are being made within and without the parsonage, which will include painting the exterior.

Wilmington.—On Sunday evening, May 25, this church observed the 21st anniversary of the preaching of the first Methodist sermon in the town, which led to the organization of the church about one year later. The service was very interesting. There were eleven persons present who attended the first service. Reminiscences were given by Messrs. R. L. Folkins, I. E. Morse, W. G. Frazee, Sister S. E. Carter (who was the first baptized convert), and Hon. Chester Clark, member of the First Congregational Church in the town. The late Rev. Mr. McKenney, a large crayon picture of whom adorns the pulpit, preached the first sermon, and was employed to serve the charge, doing so most acceptably until failing health compelled him to abandon work. Since the beginning thirteen pastors have

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served the church, five of whom began their ministerial labors here, conspicuous among whom is Rev. Ellihu Grant, now principal of the Syrian School, Ramleh, Palestine. The present pastor, Rev. W. M. Nelson, rejoices with the membership of the church in the good work accomplished. Mr. Nelson delivered the oration on Memorial Day in Wilmington.

Prospect St., Gloucester.—The characteristic cordiality of the various departments of activity connected with this church was manifested on the occasion of the reception given to Rev. A. M. Osgood and wife, Thursday evening, May 7. The arrangements were in charge of the Ladies' Aid Society, and the large vestry was converted into a reception-room, which was artistically decorated with palms and ferns and attractively furnished with rugs, chairs and tables. An orchestra under the direction of Prof. Larkin Craig Chandler rendered choice musical selections. After an opening prayer by Rev. R. P. Hibbard, of Trinity Congregational Church, Mrs. Walter D. Small, president of the Ladies' Society, gave the address of welcome. Words of greeting were also spoken by Revs. William H. Rider, of the Universalist, Emanuel C. Charlton of the Fishermen's Institute, Lyman Greenman of the Unitarian, and R. P. Hibbard of the Congregational churches respectively. A brief acknowledgment by the new pastor followed. At the close of the speaking Mr. and Mrs. George A. Smith assisted Rev. and Mrs. Osgood in receiving. A collation concluded the exercises of the evening. The new conference year opens encouragingly with large congregations, and a hopeful spiritual interest prevails. Four adults have been received as probationers. By arrangements made several months ago with Miss Frances B. Adams, who has been so signally successful in revival services at Rockport, Riverdale, and Bay View during the past months, she began special evangelistic meetings at Prospect Street, Sunday, May 25.

A delightful fraternal spirit exists between the five Methodist churches on Cape Ann. At the League Circuit quarterly meeting, held at Riverdale, May 15, there were 118 testimonies at the love-feast service in charge of the pastor of Prospect Church, who delivered a short address. These five churches are to unite, during camp-meeting week at Asbury Grove, Hamilton, in renting a society house and conducting meetings therein. The summer campaign promises to be a lively one. A new singing book, Epworth Hymnal, No. 3, has been introduced. W.

W. F. M. S.—The annual convention of the W. F. M. S. of Fitchburg District was held in the vestry of the church at Leominster, May 8, the president, Mrs. G. A. Cooke, occupying the chair. The devotional exercises were in charge of Rev. E. P. Herrick, pastor of the church. Mr. Herrick also welcomed the delegates with a few encouraging and inspiring remarks. Reports were given from eight auxiliaries and from several "Standard Bearers" societies, showing a large increase of membership. The report of the corresponding secretary was received and accepted. Mrs. C. H. Hansford addressed the ladies briefly. Mrs. O. W. Scott, editor of the *Children's Missionary Friend*, was next introduced. A short account of the "reading club" at Winchendon was given. Miss Nellie Doane sang, "I'll tell Jesus, He will know." A flag drill on India was much enjoyed.

Noontide prayer was led by Mrs. Beal. Mrs.

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Hanaford urged the auxiliaries to appoint an agent in the interest of the *Woman's Missionary Friend* and *Children's Missionary Friend*; also to distribute mite-boxes freely. Mrs. L. F. Harrison, secretary of "Little Light Bearers," gave eight reasons why we should enlist the children. A bountiful lunch was served in the dining-room at 12.30.

The afternoon session opened at 2 o'clock with a large attendance. Mrs. Hanaford led the "praise and promise" service. The officers elected for the ensuing year are: Mrs. C. H. Hanaford, president; Mrs. P. R. Stratton, secretary; Miss Emma Whitney, treasurer. Miss McAllister of Africa was the principal speaker for the afternoon. An exercise entitled, "The Great Mission Field," was given by the Juniors. Mrs. R. H. Safford sang a very beautiful solo. A rising vote of thanks was tendered the pastor and people of the entertaining church, also to the singers for their efficient services. Rev. E. P. Herrick pronounced the benediction, after which the convention adjourned.

MRS. P. R. STRATTON, Sec.

Springfield District

Springfield.—The Epworth League anniversary as carried out by the Springfield Union was a characteristically successful affair. The morning prayer-meeting at Grace Church at 7 o'clock struck the keynote of spiritual enthusiasm. Sermons by the city pastors brought out large numbers of Leaguers to the morning services. The Junior anniversary, conducted by Mrs. C. E. Spaulding at Trinity Church, was an admirable feature, attended by more than two hundred Juniors. The union evening service in Wesley Church filled the auditorium and Sunday-school room. Rev. E. M. Antrim spoke interestingly upon "Youth's Providences and Consecrated Service." The concluding feature was the banquet at St. James Church on Monday evening. The attendance equaled the capacity of the rooms, and the enthusiasm was at white heat. Dr. F. J. McConnell was the speaker, taking for his subject, "The Duty of Serving God with the Mind." It was a splendidly thought-out address, enlivened by many flashes of wit and illumined by brilliant expressions of the profoundest wisdom. It held the undivided attention of the company, and formed a fitting culmination to a memorable anniversary.

Trinity Church, Springfield.—On the evening of Friday, May 3, a reception was tendered the new pastor and his wife, Rev. and Mrs. Eugene M. Antrim. Members of the congregation, to the number of four or five hundred, gathered in the vestry and extended a most hearty welcome. Mr. and Mrs. Antrim were assisted in receiving by Mr. M. H. Smith, the Sunday-school superintendent, and his wife, P. M. Colbert, president of the Epworth League, and Miss Ruth Barr, deaconess. The Delphian Mandolin and Guitar Club furnished music. At the close of the social hour Mr. O. L. Cowles, in behalf of the committee on reception, extended the welcome of the church to the new pastor. Dr. Charles F. Rice gave the welcome for the clergy of the city. Rev. H. L. Wriston spoke of his relations with Mr. Antrim. Congregations have from the first been large and continue so. All are looking enthusiastically into the new year. The North Main St. class-meeting, organized during the pastorate of Rev. Dr. W. R. Clark, celebrated its 38th anniversary at the home of C. W. Atwood, who has been its leader continuously from the very beginning. Can this record be matched? The pastor addressed all the Epworth Leagues of the city on anniversary day, at Wesley Church, on the subject, "Youth's Providences and Consecrated Service." May 25 was observed as "Old Home Day" in the church, as this was the date celebrated by the whole city as the fiftieth anniversary of its incorporation as a city. All the old pastors, Sunday-school superintendents and Epworth League presidents were invited to be present or send a brief word.

Charlemont.—On May 18, Presiding Elder Knowles held the first quarterly conference at this charge, and baptized four children. At the

same time the pastor, Rev. A. R. Tyler, received two young ladies into full connection.

Holyoke Highlands.—This charge has recently sustained a great loss by death, four members of the church and one regular attendant having passed away since Easter. Among these were Miss Clara Bombard, secretary of the Epworth League, and a young lady of great promise; Rev. David Burgess, a local preacher who attained to the full fourscore years and had spent nearly sixty of them in the service of Christ, preaching whenever opportunity afforded; and Mrs. Mary Parfitt, wife of Rev. William Z. Parfitt. The others were Mrs. Valis V. Goddard and Mr. H. H. Roeske.

Spencer.—The first quarterly conference, which was held May 13, was preceded by an interesting and profitable love-feast, in which nearly sixty participated. Reports from the various organizations were very encouraging. The missionary appropriation was raised in full last year. The Epworth League has added several new active members, and observed the thirteenth anniversary on the evening of the 18th. At their last meeting the Ladies' Aid So-

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ciety had the largest attendance for several years. Some changes in the choir have greatly improved the music. The current expenses of the church up to May 1 were provided for in cash or good pledges, and the efforts of the finance committee for this year have met with most gratifying results, both in the number of contributors and in the amount pledged. The pastor, Rev. W. M. Crawford, and people are laboring together to place this church upon a solid financial and spiritual foundation.

Personal.—Harrison C. Day and Jane M. Beebe were married in Monson fifty years ago by Rev. John W. Dadmun, pastor of the Methodist church at that time. They have two children living—Mrs. Frank Moore and Miss Jennie M. Day, both of Monson. Mr. Day became a member of the Methodist Church nearly forty years ago. He has been a teacher in the Sunday-school for as long a time, and class-leader and steward for thirty-six years, which positions he now occupies faithfully, rarely missing any of the church services. Like her husband Mrs. Day has been a member of the Methodist Church for nearly forty years, and a constant attendant. Mr. and Mrs. Day observed their golden wedding on May 5, though the wedding actually occurred on the 4th. A gift of fifty dollars in gold was given them by their friends, who called to wish them many happy returns of the day. F. M. E.

N. E. SOUTHERN CONFERENCE

New Bedford District

South Carver.—A series of revival meetings is in progress here. The pastor, Rev. E. G. Babcock, who is in the fifth year of his pastorate, is being assisted by Rev. James Tregaskis, Conference evangelist. A well-filled May basket was left at the parsonage door not long since by appreciative parishioners.

Middleboro.—A pleasing entertainment was given week before last by the Shining Circle, King's Daughters, the program of which was full of good things, literary and musical. The closing number was an address by the pastor, Rev. Eben Tirrell, who explained that the King's Daughters desired to furnish the auditorium with a new carpet, and invited any who would, to purchase a half yard, yard, or more. There were many responses, and a considerable sum toward that required for the purchase of the carpet was pledged.

Truro.—Sunday, May 11, was a sort of field day for the deaconess cause. Mrs. Eva C. Frieids, superintendent of the Deaconess Home in Fall River, spent the day in Truro and made two notable addresses. Two union services were held, one in the Congregational church in the morning, and the other in the Methodist church in the evening. Mrs. Frieids spoke at both meetings and thoroughly won her hearers to the cause she presented. She also spoke to the Junior Leaguers at their Saturday afternoon meeting. Memorial Sunday was observed by a union service in the Methodist church. The sermon was preached by the presiding elder, Dr. C. O. Benton. The pastor, Rev. L. G. Gunn, was the orator on Memorial Day. The Epworth League held an appropriate anniversary service on May 18. Miss Bertha A. Beadles, the deaconess of St. Paul's Church, Fall River, is spending two weeks for rest and recuperation in Truro, and is the guest of Mr. and Mrs. Gunn at the parsonage.

Wellfleet.—The pastor, Rev. J. A. Wood, narrowly escaped serious injury not long ago by falling from a ladder. While assisting a neighbor who was adjusting some matter on the roof of his store, the ladder slipped and Mr. Wood fell backward several feet to the ground. Fortunately nothing more serious than several severe bruises resulted.

Sandwich.—The parsonage has received a coat of paint, and is to be further repaired and improved. The Junior League, which is a very active organization, recently gave a successful entertainment, the proceeds of which were given to the trustees for parsonage repairs. The Juniors have planted a garden and will raise flowers and vegetables to be used in their work. Mrs. H. L. Chipman is their superintendent, and she inspires them with enthusiasm.

Fall River, First Church.—Under the careful leadership of the superintendent, Wm. S. Davis, the Sunday-school is making excellent progress. The attendance is very steady, and a spirit of enthusiasm pervades the school.

During the school year, which closed a few weeks since, a piano was purchased for the main school and an organ for the kindergarten. With the exception of a comparatively small sum which came from another source, nearly all the money required for these special expenditures, together with the considerable sum consumed for the regular expenses of the school, was raised by the collections in the school sessions. That the school is an evangelistic power is evident from the fact that under the direct work of the teachers fifteen boys and girls declared their purpose, in a recent session of the school, to lead a Christian life. The official board gave a complimentary supper to the large chorus choir of the church on the evening of May 21. A company of seventy persons, consisting of members of the official board, members of the choir, the husbands or wives of some of them, together with a few other friends, were at the tables. W. S. Davis was in charge of the after-supper exercises. Several members of the choir rendered musical selections, and brief speeches were made by the chairman of the evening and by W. H. Holt, who was for many years a member of the choir and at one time its leader, also by the pastor, Rev. W. I. Ward. Plans are being made for the celebration of the seventy-fifth anniversary of the establishment of this church on Sunday, June 29. Six members have been received by certificate and two on probation since this church was last reported in ZION'S HERALD.

Somerset.—A large number of the members of the church and congregation called at the home of the pastor, Rev. C. W. Hartshorn, on a recent evening, carrying with them a large and bountifully filled May basket. Social exercises and a luncheon made the evening an enjoyable one for pastor and people.

Epworth League Occasions.—Anniversaries and conventions have been held at quite a number of points. At Sandwich the regular League meeting of May 11 was made impressive by a special anniversary program, and was followed by a formal service in the auditorium, which was appropriately decorated for the occasion. The musical parts of the service were of particular merit. The pastor, Rev. W. D. Wilkinson, preached a helpful sermon on "Opportunities and their Adversaries."

At St. Paul's Church, Fall River, the special feature of the anniversary was an address by a member of the Primitive Methodist Conference which was at that time (May 11) in session in that city.

On May 18 the League connected with First Church, Fall River, observed the anniversary at the hour for the regular evening service, using the program issued from the League headquarters and finding it very profitable.

On Wednesday evening, May 21, a League rally was held at Dunlap Memorial Church, North Dighton, at which an address was given by Rev. Wilbur N. Mason, of Cambridge, in which the speaker urged the need of developing strength and purpose in the young people of the church.

The Upper Cape Sub-district League Convention was held at Wareham on Friday and Saturday, May 16 and 17, under the management of the district president, H. L. Chipman, of Sandwich. On Friday evening addresses were made by R. F. Raymond, Esq., of New Bedford, and Rev. J. O. Randall, of Providence. At the session of Saturday morning three addresses were made. The first was on "The Epworth League and Missions," by Rev. C. E. De La Mater, of Falmouth; the second on "Junior Work," by Mrs. E. C. Frieids, of Fall River, district superintendent of the Junior League; and the third on "Brains for the Master's Use," by Rev. M. B. Wilson, of Fairhaven. In the afternoon of the same day Rev. A. E. Legg, of South Braintree, spoke on "The Law of Attainment;" Rev. J. E. Blake, of East Providence, Conference president of the League, made an address setting forth helpful ideals in League and church work; and Rev. E. J. Ruliffson, of West Wareham, president of the Old Colony Christian Endeavor Union, made the closing speech on "How we Do it in the Endeavor Society."

In the church at Acushnet the League anniversary was observed with fitting services on the evening of Sunday, May 18. On the following Thursday the spring convention of the New Bedford Sub-district League was held in the same church. An afternoon session was held, at which short papers were read as follows: "Books," by Miss Mabel E. Hathaway, of the

Fourth St. League, New Bedford; "The Social Department," by Mr. R. M. Hersey, of the County St. League, New Bedford; "The Spiritual Department—its Methods of Work," by Mr. W. E. Briggs, of the Marion League; and "Practical Mercy and Help Work," by Mrs. C. G. Winslow, of the Fourth St. League, New Bedford. Rev. E. F. Studley, of New Bedford, also gave an address. At the evening session a missionary address was given by Rev. G. L. Davis, of Boston University.

The Lower Cape sub-district will hold its convention at Chatham on Wednesday, June 11.

Personal.—Rev. E. E. Phillips, pastor at Eastham and Orleans, was Memorial Day orator at Harwich.

W. S. Davis, to whose name ZION'S HERALD prefixed the title "Rev." two or three weeks since, is not a preacher, but is one of the most steadfast and persistent of the lay workers on the district. He is a member of the official board of the First Church, Fall River, and a member of the district cabinet of the Epworth League.

Rev. Edward Edson, whose sudden death was alluded to in a recent issue of ZION'S HERALD, was well known and much beloved on this district. His early home was here, more than half his active ministry was in churches within its bounds, and he has resided here since he gave up his work because of failing health twelve years ago. Though he has lived a very quiet life since his retirement, he has never failed to be a power for good. His occasional presence at camp-meeting during the past few years has always been a benediction. He will be most tenderly remembered by all who knew him.

IRVING.

Brockton and Vicinity

Brockton and Vicinity Preachers' Meeting was held in Central Church, May 5. Rev. H. W. Brown was elected president to fill the unexpired term of Rev. J. N. Patterson, who has been appointed to Mystic, Conn. Rev. A. W. C. Anderson read an excellent paper on "Methods of Pulpit Addresses." Rev. A. J. Coultas, presiding elder of Providence District, is expected to present a paper at the next meeting, June 2.

Stoughton.—This church shows continued signs of prosperity under the leadership of its efficient pastor, Rev. Jerome Greer. On Sunday, May 4, the pastor baptized 3 and received 6 in full connection.

Bridgewater.—The people of this church gladly welcomed back Rev. N. C. Alger and wife for the third year. On Sunday, May 4, one was received on probation.

Whitman.—The Conference closed with the church debt all provided for, the current expenses met, and a balance in the treasury. Pastor.

THREE DAYS

Then Postum Saved Him

It makes rather solid friends of people when they discover a liquid food that will save life in extreme cases of need.

Speaking of Postum Food Coffee, a lady in Toledo, O., says: "For over five years now I have used Postum Coffee entirely in place of the ordinary coffee or tea."

"I used to have stomach trouble, and every time I drank a cup of ordinary coffee suffered the greatest distress. My troubles left when I left off coffee and began using Postum."

"The most severe test I know of was when my husband was down with gastric typhoid fever. His stomach would retain nothing; we tried milk and various other drinks. Everything we put into his stomach would come up in less than three minutes. After the third day of this kind of work, I concluded to give him Postum Coffee. He drank it and relished it and retained it, and for four weeks he lived on Postum and nothing else to speak of. You can depend upon it that Postum gained some good friends, for husband would have died if it had not been for the nourishment afforded by Postum Coffee." Name given by Postum Co., Battle Creek, Mich.

for Brown is now hard at work planning for improvements on the church property.

Brockton, Central.—At the regular communion service in May the pastor, Rev. J. S. Wadsworth, received 4 into the church by probation and 1 by letter.

Campello.—Rev. S. E. Ellis finds things here in an excellent condition. Pastor and people are mutually pleased with each other. At the last communion service 2 persons were received by letter. The Brockton and Vicinity Epworth League Union held its spring meeting with this church, May 19. Addresses were delivered by Rev. A. W. C. Anderson, of Franklin Church, and Rev. S. E. Ellis, pastor of this church. It being the annual meeting, the following persons were elected officers: President, Chas. E. Beals, of East Bridgewater; vice-president, E. W. Anderson, of Central Church; secretary and treasurer, Alton W. Wilbur, of Pearl St. Church. At the close of the addresses the audience adjourned to the vestries, where they were entertained with some fine instrumental and vocal music. A social hour was enjoyed and refreshments were served.

Franklin Church.—The people are enjoying the able preaching of their new pastor, Rev. A. W. C. Anderson. A good year is expected.

Pearl Street.—Rev. A. A. Mason expects to finish his studies at Boston University this year and will then give all his time to church work. Mr. Mason is an excellent preacher and an energetic worker.

South Braintree.—The Conference year opens with good prosperity. Rev. A. E. Legg and wife are well received. Nothing but words of commendation are heard on all sides. A new parsonage is the burden of the thoughts of this people.

Hull.—Rev. J. S. Bridgford has returned to this charge for the third year and is hard at work. Mrs. Bridgford's health is improving.

Cochesett.—Rev. W. B. Heath enters upon the seventh year of service with this church. A year of prosperity is looked for.

North Easton.—While other churches are happy with their new pastors, the good people here are congratulating themselves that Rev. P. M. Vinton has been returned to them for another year. The services are well attended and the outlook is encouraging.

East Bridgewater.—On Sunday, May 4, one person was received by letter. This church, through its official board, recently sent an invitation to all the members and friends of the church to meet in the vestry for a roll-call and social time. Charles Cole was master of ceremonies. The pastor, Rev. J. Pearce, spoke words of welcome, and W. H. Taylor gave a very interesting address on the early history of church. At the roll-call a large number responded to their names. Old-time hymns were sung by the effective choir, led by J. Fred Fisher. At the close refreshments were served and a social time enjoyed. This church has lost by removal its excellent Sunday-school superintendent, L. O. Richardson. F. M. Fisher has been elected to fill the vacancy. P.

Norwich District

Danielson.—I take this opportunity to correct a mistake in the HERALD's report of the dedication of our new church edifice. This mistake is due to a quotation from the *Windham County Transcript*, from which you obtained your information. The figures in the report show that we were \$3,800 in debt on the day of dedication. By the assistance of Bishop Hamilton we raised some \$1,700 in pledges, leaving the remainder of the debt to be raised. The report, however, says that we dedicated the property free of debt. Our entire church property, including the parsonage, is worth \$20,000, upon which some \$1,500 or some \$1,600 remains to be raised. Before we sold our old property, we had a debt of \$3,000, so that we are grateful to God for our present condition; but we are in hopes to raise the remainder, and have the entire property free of debt. We also hope that some of our friends to whom we have written will help us. I write this in justice to the facts.

W. F. DAVIS, Pastor.

EAST MAINE CONFERENCE

Bucksport District

Northport.—The heroic days of Methodism are not all past. Rev. C. H. Bryant and wife are laboring here with indefatigable zeal for the fourth year. The new chapel—monument of their energetic labor and that of their loyal people—is about completed outside. Beautiful memorial windows have been put in place, and the laths await the plastering. Mr. Bryant is now turning to the Church Extension Society for \$100. It ought to be not less than \$200, but he says, "If I can get \$100, I will go to my people again and try to pull it through." God bless them! Oh, for some of God's money for this place!

Lincolnton.—A beautiful drive of a few miles along Penobscot Bay brought us to the home of Mr. E. P. Hahn, father of the wife of Rev. W. W. Ogier, where we held quarterly conference only. The new pastor, Rev. H. I. Holt, had hardly got settled, but the people are happy over his appointment, and will increase the salary at least \$50. From here we passed, by carriage and electric, to Rockland, from which place, after a delightful meal in the pleasant parsonage home of Rev. L. L. Hanscom and family, we put out to sea.

Stonington.—Poor Stonington! It is well named. It is very rocky. A long line of (largely) most unfortunate appointments—two and three in a single year. The church is locked, and no service of any kind is held; yet there

are three hundred school children in the village, and no other church except a small Congregational, where perhaps one-tenth of these are taught in Sunday-school. The Church Extension Society holds a mortgage on the building (nearly new), and a woman holds a joint and several note from trustees for \$700 or \$800 more, and threatens to sue. A miracle, and nothing less, will help us out; but, believing in miracles, we are going to try if we can find a man to tackle it, alone or in connection with South Deer Isle.

South Deer Isle.—This loyal people, a year ago, finding themselves short \$80 on pastor's salary, said: "We will not take a pastor till we pay the one we now have." As a rule this is a dangerous stand to take; but they have kept up Sunday-school and two good classes for the entire year, and worked and earned the \$80 deficiency of the previous year and paid it to the departed pastor. They will ask to have a man this year in connection with some other point. We were entertained at the hospitable home of Seth Hatch. We preached and held one of the most delightful quarterly conferences we have had. Mr. Hatch had discontinued ZION'S HERALD while boarding the young preachers who took it, but said: "I shall be obliged to have it again."

Swan's Island.—After a charming sail among many beautiful little islands, we landed at Swan's, and were greeted heartily by our leading official, Mr. H. E. Stanley, in whose home near the church we were entertained. Sunday morn-

A Corset that Cannot Break at the Waist.

It matters not what the style of a corset is, or what it is made of, if it breaks at the waist line it is rendered uncomfortable and useless.

The Cresco Corset

is disconnected in front at the waistline, and has elastic gores at each side, so it cannot break at the waist. Suitable for any day and all the day. Good to work in, walk in, or rest in. It is shapely, comfortable and durable, and as it cannot break at the waist, it is the *Cheapest Corset a Lady can buy.*

Where the Cresco is not kept by dealers it will be sent postpaid for \$1. *Drab or White, Long, Short or Medium Length.* The next time you buy a corset try the Cresco.

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MORE MANTELS



Ten years ago we used to begin a Wood Mantel advertisement with a plea for open fires.

No need for that now. Every house built nowadays has an open fireplace in each room. Tenants demand it. Fashion approves it. If you want to build, rent, or sell a house, you must install open fires, and that means the purchase of Wood Mantels.

We saw it all coming when, a dozen years ago, we started the largest mantel warerooms in the city. Today we do a mantel business from six to ten times as large as any other furniture house.

We show over 100 styles, fully erected. We make immediate deliveries of all popular patterns in any one of five woods.

We furnish the following catalogues on application:

Wood Mantels. Refrigerators. Mission. Old Hickory. Arts and Crafts.

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Wall Paper, Rugs, and Furniture
48 CANAL ST., BOSTON

If you are scrofulous, dyspeptic, rheumatic, troubled with kidney complaint, general debility, lacking strength, take Hood's Sarsaparilla.

ing a fine congregation came together to hear the Word, and a good collection was taken. This people are hardly able to support a pastor alone, but we hope to arrange some way to give them service every Sunday.

Gott's Island.—We feared a break in our crowded itinerary at this point; but learning that storms and sickness had prevented our predecessor, Rev. J. W. Day, from visiting the church at Gott's Island, we determined not to disappoint them unless absolutely necessary; so, after a few miles behind Mr. Stanley's horse and a five minutes' parley with a Mr. Trask, a fisherman, we found ourselves skimming delightfully across the five or six miles of sea. Rev. A. P. Thompson, pastor at Gott's Island and West Tremont, was anxiously waiting on the beach and greatly rejoiced at our coming. We had a delight in preaching here in the evening. There is a very pretty little church, unincumbered, and they will, directly, place \$1,000 insurance with our own company. Mr. E. N. Moore, Sunday-school superintendent and mainstay of our church at Gott's Island, entertained us. We hope to see his boy and girl in Bucksport ere long.

West Tremont and Centre.—I am sure the editor of ZION'S HERALD, or any one else, would have laughed could they have seen Pastor Thompson and the presiding elder dressed up in borrowed yellow oiled suits, embarking in a small row-boat, in a pouring rain and thick fog, for Bass Harbor, some three miles away; but by dint of hard rowing and our course directed somewhat by a friendly fog-bell, we made our landing safe and reasonably dry. At West Tremont (or Goose Cove) we found that Mr. Thompson and his zealous people have succeeded in tearing down a dance hall and erecting and covering in what will be, when completed, a beautiful little church in its stead. They have entered upon a great task, but I found, in some thirteen calls made among the people during the day, that everybody was proud of what had been accomplished and courageous for the future. Great credit is due Mr. Benjamin Reed, in whose house we were entertained, who, though not having any connection, in membership, with our church, has helped largely in interest and money. The employers and employees at the canning factory near by have also given generously. It will be a hard task to carry the undertaking through, but the place is growing, and this people will accomplish it if any people can. We went to the Centre and preached and administered the sacrament of the Lord's Supper. This is a part of Mr. Thompson's parish, and there are a good many young people here.

FRANK LESLIE.

NEW HAMPSHIRE CONFERENCE

Manchester District

North Charlestown.—The people of this charge were delighted to welcome back, for a second year, Rev. Guy Roberts and wife. The parsonage has been shingled and inside repairs made in the way of paint and paper. Congregations are good, and finances the best for years. The outlook is promising.

Marlow.—This people were very sorry to lose Rev. J. E. Montgomery as pastor this spring, but they expressed great satisfaction with the present incumbent, Rev. F. O. Tyler. The people of the society gave them a very warm reception, and are feeling quite well acquainted with the new minister and his family at this early date. Finances are well in hand and the work is encouraging, with a delightful spirit of harmony prevailing among the people.

MILLIONS TO TEST IT

Every reader of ZION'S HERALD is entitled to a free sample bottle of Liquid Veneer by writing to the manufacturers and mentioning this paper. This is a new discovery which renews the finish of all furniture, pianos and woodwork by cleaning, disinfecting and veneering it at the same time, and leaving it in the same brilliant, glistening condition of newness as when leaving the factory. Write at once to Buffalo Specialty Mfg. Co., Buffalo, N. Y., for a sample bottle of Liquid Veneer; it will be sent absolutely free, and postage prepaid. A child can successfully apply it.

Munsonville.—Rev. T. C. Radoslavoff is supplying the work here. A royal reception was tendered pastor and wife. The people readily take to him and his methods. The young people are loud in their praise of the new minister. Some improvements are contemplated, with the possible hope of a parsonage. Finances are greatly improved. For a week-night preaching service the people came out to greet and hear the presiding elder once a quarter, which reminds one of the times of which we read.

Personal.—Manchester District has been blessed with some men of ripe experience, but young in spirit, who are still doing excellent work for the church. Rev. D. J. Smith last August celebrated his seventieth birthday, and on May 23 of this year Rev. J. W. Adams reached his threescore and ten. He has sent out to his friends a beautiful poem composed by himself for this occasion. We hope he may see many more years in which his life may continue to bless the church and exert the delightful influences of the past on society. C.

Reception and Musicales at Lasell

The reception and musicale of the Lasell Instrumental Club, Mr. Joseph A. Hills, director, on the evening of May 21, was a very select and interesting affair. After the performance of the pupils Mr. Hills was called upon with such vehemence that he, although reluctantly, played, in his inimitable fashion, two short selections. Miss Priscilla White gave charming drawing-room recital of her pupils on Thursday evening, May 22. The principal's reception for the senior class occurred on the evening of May 23, and was a delightful occasion. Miss Mullikin gives an afternoon reception and exhibition of pupils' work in drawing and painting in the studio on June 4. The exercises of Commencement week proper will begin with the annual prize drill on June 7, at 8.30 P. M.

An Appeal

On the 17th of May, the town of Houlton, Maine (Bangor District, East Maine Conference), was visited by the most disastrous fire in the history of the town. It began on Main Street, in the rear of A. H. Fogg's hardware store, and extended in a southeasterly direction one mile and two or three hundred yards wide. About 114 buildings were destroyed and 125 families were turned out of doors. Among the buildings burned were the Methodist Episcopal Church and parsonage, a property worth about \$15,000. There were also twenty-three of our families burned out, many of them losing about everything they possessed.

The society has been for a number of years struggling with a debt, and had it almost paid when this calamity came. We must rebuild as soon as possible. In order to do this, we must have some help. The people are willing to do everything they can, but when that is done, even with the insurance we had on the buildings added, we still need help. We trust that those who read this appeal will feel generously disposed and give us a lift. We assure you it will be money well invested, and will be a great help to a worthy people who will appreciate your generosity. All contributions will be acknowledged through ZION'S HERALD, and will be gratefully received by the pastor, or C. D. Merritt, treasurer of the board of trustees.

JOHN TINLING, Pastor.

Houlton, Me.

CHURCH REGISTER

HERALD CALENDAR

Augusta Dist. Min. Asso. at Fairfield,	June 2-4
Providence Dist. Min. Asso. at Bristol, R. I.,	June 16-17
Bangor Dist. Min. Asso. at Greenville Jct.,	June 16-18
Rockland Dist. Min. Asso. at Union Church,	
Vinal Haven, Me.,	June 17-19
Bucksport Dist. Min. Asso., Western	
Div., at Brooksville,	June 23-25
Maine State Epworth League Convention	
at Livermore Falls,	June 26-27
Bucksport Dist. Min. Asso., Eastern Div.,	
at Lubec,	June 31-July 2
Richmond (Me.) Camp meeting,	Aug. 8-18
Sterling Ep. League Assembly,	Aug. 20-23
Ithiel Falls Camp-meeting, Johnson, Vt.,	Aug. 22-31
Sterling Camp-meeting,	Aug. 25-29

POST OFFICE ADDRESSES

Rev. C. H. Hanaford, South Lancaster, Mass.
Rev. J. Peterson, East Dedham, Mass.

OLD HOME WEEK

At Bromfield St. Church, Oct. 26, 27. The pastor has an important communication for all former members. Please send your address at once to

Rev. JOHN GALBRAITH,

33 Wenonah St., Roxbury, Mass.

W. F. M. S.—Miss Harriet Kemper will speak at the district meeting at Woodford, Me. June 4; Readfield, the 8th; Kent's Hill, the 8th, eve.; Wayne, the 9th; Monmouth the 10th; Winthrop, the 11th; North Anson, the 12th; Madison, the 13th; Fairfield and Waterville, the 15th. From the 17th to the 26th she is on Mrs. Wolcott's district, and pastors and auxiliaries desiring her help should apply immediately.

CORRECTION.—I desire to make a correction, through the HERALD, with regard to the benevolences credited to Southbridge Church. Some one has made a grievous mistake, whereby that church has been credited \$166 less than it should have been. The greatest errors are in the following items: giving credit for \$40 for Missionary Society instead of \$35; \$46 for W. F. M. S. instead of \$90; and nothing for deaconess work, when it should have been \$34. In fact, every item on Schedule 4 as regards Southbridge is incorrect. The total amount on that schedule should have been \$282.

C. H. HANAFORD.

MEETING IN BASE BALL GROUNDS.—Next Sunday, June 8, at 4 p. m., there will be begun a series of open-air meetings in the National Baseball Grounds on Columbus Avenue, Boston. J. Willis Baer and A. C. Dixon will speak, and a chorus choir of about 500 voices will be led by Prof. C. C. Case. There are at least 7,000 seats so arranged as to make it easy for a speaker with a clear voice to be heard, and it is hoped that many people who do not go to church will be induced to attend these meetings. The Evangelistic Society of New England and the Evangelical Alliance of Boston and vicinity will co-operate in carrying forward this work.

MAINE WESLEYAN SEMINARY AND FEMALE COLLEGE. Kent's Hill, Maine, June 6-12. June 6, Senior examinations. June 8, 2 p. m., Baccalaureate sermon. Rev. Levi W. Staples; 7.30 p. m., missionary meeting of the religious societies; address by Miss Harriet Kemper from India. June 9, examinations; 8 p. m., annual prize declamations at the church. June 10, 9.30 a. m., general assembly in Deering Chapel; 3 p. m., campus exercises by class of 1902; 4.30 p. m., reception by Art department in Ricker Hall; 8 p. m., Merchant of Venice, presented by Oratory department. June 11, Alumni day and reunion; 10 a. m., address by Rev. Roscoe L. Greene, D. D., in Ricker Hall; 3 p. m., reception to alumni in Deering Chapel; 4 p. m., receptions by the Literary societies; meeting of college alumnae; 8 p. m., anniversary concert at the

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BOSTON TO LIVERPOOL
(VIA QUEENSTOWN)

Vancouver, June 7 | Merion (New), June 25
Commonwealth, June 16 | New England, July 2
Saloon, \$65 and \$80 upward, according to steamer. 2nd Saloon, \$42.50.
Richards, Mills & Co., 77-81 State St., Boston.

church; June 12, 9.30 a. m., graduating exercises at the church; 1 p. m., alumni dinner; 8 p. m., president's reception in Deering Chapel.

W. F. M. S. — The monthly meeting of the executive board will be held in the Committee Room, Wednesday, June 11, at 10 a. m. A. W. PHINNEY, Rec. Sec.

MISSION. — New England Conference Minutes, Twentieth Century Thank Offering Commission, Cambridge District, Clinton Church: Probationers received since Jan. 1, 1899, 102; Thank-offering, \$1,506. A. M. OSGOOD, Pastor in charge.

Card of Thanks

May we be permitted to express, through the HERALD, our heartfelt thanks to our dear brethren in the ministry and friends for their warm expressions of confidence and love on our golden wedding anniversary, May 9, and also for the financial help afforded. It was a great blessing to us. We hope the dear Lord will richly reward all who helped make that day a success.

J. P. COLE AND WIFE.

CORRECTION. — Will you please state that there is a mistake made in the column of church indebtedness of Year Book for *Asbury Church, Providence*? Where present indebtedness is \$5,000, there should be a blank, as there is no mortgage debt on property.

R. D. DYSON, Statistical Sec.

A CHANCE TO MAKE MONEY

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; any one will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such, and feel confident any one can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for nineteen (19) two-cent stamps, which is only the actual cost of the samples, postage, etc. FRANCIS CASEY, St. Louis, Mo.

...DREW...

Theological Seminary

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STOCK AT FOUR CENTS PER SHARE

Buy 1,000 to 25,000 shares now. American Investment Co., 2 Kilby St., Boston, Mass.

WANTED

By a lady of our church, who has traveled extensively at home and in foreign lands, a limited number of young women and girls to take a summer trip to California. Terms moderate. References given. Address,

"Helen," Manchester, N. H.

Fine Farm for Sale

On account of illness of occupants, "The Best Farm on White River," Vermont, is offered for sale. Great grass and crop farm because soil is a clay loam and retains fertilizers. Keeps twenty-five cows besides other stock. Creamery in village one mile distant. This farm assures a steady and sure income. Large 14 room house, once a tavern stand, with pure and never-failing spring water. Location attractive and fine place for summer boarders. Cars, school and church near. Farm, stock and tools worth \$5,000, but must be sold soon. Part of purchase can remain on mortgage or good security, or will exchange for unencumbered city property. Owner will fully explain and show property to any one who is really looking for a farm for personal occupancy and use, but "farm agents and solicitors" are not wanted. Those desirous of securing a farm may address "B," care ZION'S HERALD, 36 Bromfield St., Boston.

OPENING OF MORGAN MEMORIAL. — The opening of Morgan Memorial (the new Morgan Chapel), Shawmut Ave. and Corning St., Boston, will occur on Sunday, June 8. The morning service (10.30) will be a Children's Day program, with an address by Hon. Courtenay Guild. In the evening (7.30), Rev. Thomas Van Ness, D. D., president of the Benevolent Fraternity of Churches, and Rev. J. H. Mansfield, Jr. D., superintendent of the Boston Missionary and Church Extension Society of the Methodist Episcopal Church, will make addresses. In the children's church there will be a special service. The dedicatory services of this remarkable Gospel House will occur sometime in October. All friends are cordially invited to attend the opening. The church is only a few yards from the Pleasant St. entrance to the Subway.

W. F. M. S. — The June quarterly meeting of the Springfield District Association will be held in Ware, Thursday, June 12. Sessions at 10 and 2. Auxiliary reports follow the reading of the secretary's and treasurer's report of the March district meeting; drill on the Thirty-second Annual Report; address by Miss Lily D. Greene, of India. Lunch served by ladies of the church; price, 15 cents. Electric car leaves Carew Station, Springfield, at 7.20 a. m.

Mrs. W. FAYETTE WHARFIELD, Rec. Sec.

MAINE STATE EPWORTH LEAGUE CONVENTION. — Revs. Geo. H. Spencer and Charles H. Stackpole are invited to be among the leading speakers at the Maine State Convention of Epworth Leagues at Livermore Falls, June 26-27. One is to preach the convention sermon, and the other deliver the convention address.

WARNING ADDITIONAL. — The warning note in a recent HERALD concerning one Hamilton, as he called himself in Taunton, was timely. He is still abroad and growing bolder in his iniquitous work. He came to Whitefield, N. H., about two weeks ago, and remained about ten days — over two Sundays, I think. I was away for a few days at that time, and only saw him in public services on Sunday. He attended both prayer and class-meetings. He gained the confidence of one of our brethren, and got a check cashed for \$60. One of our brethren noticed the description in the HERALD, and spoke of the similarity between this man and the description given, but it was too late — he had gone. He seems to prefer Methodists. He should be cried down further. He went by the name of C. A. Stone here — claimed to be a civil engineer.

(Rev.) E. E. REYNOLDS.

New England Resorts

Literature Published by Boston & Maine Railroad

The summer heat has already been felt by the numerous inhabitants of the cities, and with the first experience of the season comes a desire and a longing to be free from the noise and hubbub of the city, and to escape the accompanying heat and general unpleasantness by a swift retreat to some of the far-famed and celebrated resorts of New England.

Already the tide of travel has commenced. The many beaches and mountain resorts are all in readiness, and with the constant advance and improvements in the attractions and accommodations at our high-class resorts, there is no doubt that this season will find them better equipped than ever before.

A complete list of the many resorts and tours, together with a list of the hotels and boarding-houses and their rates are contained in the Boston & Maine Excursion Book for 1902. This book has just been issued, and anyone contemplating a trip for the summer should send to the Boston & Maine Passenger Department, Boston, and a copy of it will be sent upon receipt of address.

The coast resorts extending from Boston to Newfoundland have no equal as summer beaches in the country.

The ideal mountain resorts, including the celebrated White Mountains Region, which is praised and admired throughout the country; the multitude of lakes and rivers around whose tranquil waters the tired mortals from the city find health and repose and a goodly supply of sport during the fishing season; the many curious and historically celebrated spots in these quaint old New England towns — all these are pictured in a series of beautiful half-tone reproductions of photographs. They comprise five books: New England Lakes, Mountains, Seashore, Rivers and Picturesque, and each book will be mailed upon receipt of six cents in stamps.

The Boston & Maine Passenger Department also furnishes thirteen fully illustrated descriptive books of New England scenery and summer resorts. The reading matter in these books is both interesting and instructive, and they will be mailed to any address upon receipt of a two cent stamp for each book.

CAMBRIDGE DISTRICT APPORTIONMENTS FOR 1902-1903

P. E. Indicates Presiding Elder; B., Bishops; C. C., Conference Claimants; F. A., Freedmen's Aid; C. E., Church Extension; E., Education; G. C. Ex., General Conference Expenses.

	P.	C.	F.	C.	G. C.
	E.	B.	C.	A.	E. Ex.
Arlington Hgts.,	\$ 12	\$ 2	\$ 5	\$ 4	\$ 1
Ashburnham,	28	10	17	17	8
Ashland,	20	7	13	12	4
Ayer,	12	5	13	12	4
Barre,	22	9	18	18	6
Berlin,	16	8	8	8	8

BOSTON:

Italian Church,	0	0	0	0	0
Trinity Church,	100	31	72	54	25

CAMBRIDGE:

Epworth Church,	44	24	64	48	16
Grace Church,	64	25	60	45	20
Portuguese Mis.,	0	0	0	0	0
Harvard St.,	150	40	100	75	32
Trinity Church,	26	11	17	17	9
Clinton,	60	17	40	30	14
Cochituate,	28	15	27	27	12
Concord (Nor.-Dan.),	8	2	5	5	2
East Pepperell,	40	16	40	30	13
East Templeton,	12	4	12	12	4

FITCHBURG:

First Church,	84	26	60	45	21
Oak Hill Church,	12	2	6	6	2
West Fitchburg,	86	17	40	30	14
Gardn'r, Ch'stn't St.,	40	15	24	24	12
Gleasondale,	32	10	18	18	8
Graniteville,	24	10	18	18	8
Hubbardston,	20	9	18	18	7
Hudson,	56	21	44	33	17
Leominster,	68	22	60	45	18

LOWELL:

Central Church,	60	20	48	36	16
Centralville,	24	9	16	17	8
French Church,	0	0	0	0	0
Highlands,	48	21	48	36	17
St. Paul's,	100	29	72	54	23
Worthington St.,	100	28	64	48	22
Lunenburg,	20	7	16	17	7
Marlboro,	48	21	52	39	17
Maynard,	24	16	40	30	13
Natick, Fisk Mem.,	40	17	40	30	14

NEWTON:

Auburndale,	48	22	48	36	18
Newton Church,	54	21	48	36	17
Newton Centre,	80	29	68	51	23
Newton High'ds.,	16	7	18	18	6
Lower Falls,	20	10	24	24	8
Upper Falls,	30	14	25	25	12
Newtonville,	48	20	64	48	23
Oakdale,	26	10	18	18	8
Phillipston,	0	0	0	0	0
Princeton & J'st's'n's,	8	1	2	2	1
Saxonville,	24	10	21	21	8

SOMERVILLE:

Broadway,	60	21	48	36	17
First Church,	100	34	80	60	27
Flint St.,	56	16	27	27	13
Park Ave.,	64	22	60	45	18
South Fram'gham,	86	16	44	33	13
Sudbury,	16	6	13	14	6
Townsend,	20	8	16	16	6
Waltham, 1st Ch.,	72	21	56	42	10
Emmanu-El,	52	17	48	36	15
Watertown,	52	22	60	45	18
West Chelmsford,	16	7	15	15	5
Weston,	12	8	15	15	6
Winchendon,	28	12	28	21	8
Winchester,	44	19	40	30	15
Woburn,	50	17	42	30	14
Worcester, Fr. Mis.,	0	0	0	0	0
Nor. & Dan.,	0	0	0	0	0

The Apportionments are on the following basis: Bishops' Claim, 1 1/2 per cent. of total salary of preacher; Conference Claimants, 4 per cent. of cash salary of \$1,000 and above, and 3 per cent. on salary below \$1,000; Freedmen's Aid and Church Extension each 3 per cent. of cash salary; Education, 1 per cent. on total salary.

N. B. The Apportionment for General Conference is 1 1/2 per cent. on total salary. We have two years in which to raise it. Churches raising the full amount of Apportionment will be exempt next year. Let it all be raised this year. The Missionary Apportionment is made in New York, and will be sent to the preachers as soon as received.

E. H. DAY, Sec. Dist. Stewards' Mtg.

J. H. MANSFIELD, P. E.

Brookline, Mass.

Boston, May 22, 1902.

Fitchburg, Mass.

Adv.

WAS ADAM A MYTH?

JOHN SNYDER.

The *Congregationalist* says: "We do not know of a professor of Old Testament Literature now teaching in any theological seminary of the Presbyterian Church who claims that the story of Adam and Eve in the first two chapters of Genesis is literal history."

Is this true? If it is true, has the *Congregationalist* measured the full significance of the declaration? Is it not as if a Bishop of the Roman Catholic Church should say: "The Catholic Church derives all its authority from the fact that Christ made Peter the chief of the apostles; but no such person as Peter ever existed?" If some skeptical Horatio should say, "That is to question too curiously," we reply with Hamlet, "Not a jot." Surely the historical character of Adam and Eve is as vitally related to the life of the Presbyterian Church, the whole Calvinistic scheme, as the primacy of Peter is to the supremacy of the Roman Church. In the first place, it is inextricably bound up with the Presbyterian theory of the inspiration and infallibility of the Bible. It is in no sense an isolated fact susceptible of being treated apart from its historical settings. If Adam and Eve were mythical beings, of course their children were as mythical as they. In the fifth chapter of Genesis we have the "book of the generations of Adam." The line of his posterity is traced to the days of Noah—eleven hundred and fifty-six years. There is not a break in the genealogy. At what point did these patriarchs cease to be mythical and become historic? If they were all mythical, where does real history begin? With Abraham? But Abraham is very clearly traced back to Adam. And if we turn to the third chapter of the Gospel of Luke we find that the Messiah is traced back, through every generation, to Adam. According to the modern theory, the account in the last verse of that chapter should read something like this: "Which was the son of Enos, which was the son of Seth, which was the son of—a myth!" Those first chapters of Genesis are woven into the web of the Bible history. You cannot treat them as isolated and unrelated traditions or legends without abandoning the whole orthodox theory of inspiration.

And, what is of greater significance, you cannot abandon the historical character of the earlier chapters of the book of Genesis without surrendering that whole Calvinistic scheme upon which the Presbyterian Church is built. Of this statement the Confession of Faith and Larger Catechism furnish abundant proof. In the fourth chapter of that confession we find these words: "After God had made all other creatures, He created man, male and female, with reasonable and immortal souls, endowed with knowledge, righteousness and true holiness after His own image, having the law of God written in their hearts. . . . Besides this law written in their hearts, they received a command not to eat of the tree of the knowledge of good and evil; which while they kept they were happy in their communion with God." In the sixth chapter the confession says: "Our first parents, being seduced by the subtlety and temptation of Satan, sinned in eating the forbidden fruit. . . . By this sin they fell from their original righteousness and communion with God, and so became dead in sin. . . . They being the root of all mankind, the guilt of this sin was imputed and the same death in sin and corrupted nature conveyed to all their posterity, descending from them by ordinary generation. From this original corruption, whereby we are utterly indisposed, disabled and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions." We are then told, that as man had made himself "incapable of life," by his violation of the covenant made with him by

God, a second covenant, "commonly called the covenant of grace," was created, "wherein He (God) freely offered unto sinners life and salvation by Jesus Christ." The confession then very eloquently describes the process by which the terms of the covenant of grace were made effective: "The Lord Jesus, by His perfect obedience and sacrifice of Himself, which He through the Eternal Spirit once offered up unto God, hath fully satisfied the justice of His Father, and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto Him." The Larger Catechism asks the question, "Did all mankind fall in that first transgression?" and answers: "The covenant being made with Adam, as a public person, not for himself only, but for his posterity, all mankind descending from him by ordinary generation, sinned in him and fell with him in that first transgression."

This is the general principle of Calvinism. It is more than that. It is the soul of every evangelical church in Christendom. It creates the substantial identity of all orthodox creeds, however much they may differ in the outward expression of their faith. It is the determining factor of orthodoxy; as essential to the "liberal orthodoxy" of Dr. Abbott or Dr. Gordon, as to the catholicity of Pope Leo XIII. In all churches worthy to bear the name of evangelical the word "conversion" conveys the fixed idea of escape from the consequences of Adam's transgression through the imputed righteousness and voluntary atonement of Jesus Christ. If the transactions recorded in the early chapters of Genesis did not take place; if Adam and Eve did not eat the forbidden fruit, and so violate the original covenant with God; if Satan did not tempt our first parents, and if Christ did not offer to endure the dire consequences of their transgression, then the faith upheld by the *Congregationalist* has no more logical basis than the fundamental doctrines of the Confession of Faith. If Adam is a myth, the Christ of the creeds must be mythical. If the fall of Adam has no place in history, the redemption of Christ has no place in theology. — *Boston Transcript*.

The New York *Independent*, doubting the correctness of the opinion of the *Congregationalist* as given at the beginning of the foregoing article, made inquiry of Prof. R. D. Wilson, D. D., who occupies the chair of Old Testament criticism in Princeton Seminary. He replied: "I have never known, nor do I now know, a professor in any Presbyterian theological seminary who has claimed or thought that the story of Adam and Eve in the first two chapters of Genesis was not literal history. You are at liberty to make any use of this answer that you may think best."

W. F. M. S. Notes

—Dr. Edna Terry is ready to return to her work in China, if the way opens in the fall.

—Miss Gertrude Gilman would like to return at the same time. The call for their help is loud and persistent. The lack is of some one here to hold the ropes while these brave women go for us.

—Mrs. Bishop Parker is in charge of the evangelistic work on the Hurdul District. She writes that when she first went to Hurdul there was not a woman or girl who could read except the wives of some of our preachers; now we have a boarding-school with sixty girls and a good Sunday-school and League.

—Miss Nichols has a good staff of workers in the Isabella Thoburn College, who by hard work have so well prepared the students that every one passed in the Government examinations. These will be our leaders for the future.

—Our very newest missionary, Miss Miller, is stationed at Pyeng Yang, in the northern part of Korea. She is so grateful that she is permitted to labor in Korea, and writes that she is more than satisfied.

—Mrs. Hoskins, of Cawnpore, so well known to the New England Branch, is in London, and it is hoped that her health, which has been somewhat impaired, may be restored by the change.

—Miss Todd's letters and the plans of her building are so interesting that a secretary writes: "If all our missionaries should write as good long letters to us as Miss Todd, I do not

know what we would do, we would have to give so much." Will missionaries please note the above? If you want us all to be interested in your work, tell us of the details, the names and naughtinesses of your girls, and we will realize that it truly exists.

—Miss Loyd, of Mexico City, who was brought home very ill, is said to be gaining remarkably at the Battle Creek Sanitarium. It is hoped that she may yet be able to resume her blessed work.

—Regarding the Elizabeth Sleeper Davis Hospital from Mr. Gamewell: "Instead of shaking the confidence of people in the condition of things in China, we should do all in our power to set their minds at rest. In so large a country as China and one so loosely governed, there is always trouble in some part of the empire, but we who have lived in China have learned to go steadily forward with our plans. In my judgment, which is confirmed by repeated interviews in Washington, we should exert ourselves to the utmost to re-establish the work in North China, and a policy of waiting at this time will be fatal to the best interests of our work."

—Miss Kemper, formerly of India, is doing splendid work in Vermont Conference. On June 4 she will speak at the district meeting at Woodfords, Me., and the following Sunday will speak at Readfield and address the students at Kent's Hill. It is a rare privilege for New England to have this visit from such a capable worker from the Northwestern Branch.

—During the recent outbreak of cholera in Moradabad a missionary tells us of the processions in honor of Kall, which were organized in almost every ward of the city to propitiate the dread goddess. The women and children of the lower castes marched in procession to her shrine, and some animal was sacrificed, usually a goat. This poor creature headed the line, having been decorated for the sacrifice with bits of red cloth. Behind came men carrying drums, others with incense, and still others with long swords.

—Miss Mary Reed enjoyed a little visit at Miss Sheldon's home, Excelsior, Chandas. It is at such an altitude that the bracing air was invigorating to every one of the missionary band. Miss Sheldon and Miss Browne have translated some parts of the Gospels into the Biyas dialect, and are so happy to have the Word of God ready for the hungry souls around them in their mountain field.

—Mrs. Caroline Atwater Mason is preparing the book for next year's study of missions. The subject is India, and more helps will be arranged than it was possible to secure this year. Maps and pictures will be available, and each Board will have these aids to a thorough study

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of this great mission-field. All who have taken up the systematic study this year will desire to continue, and many more will join this excellent movement.

— A nice letter from Miss Kneeland has reached Miss Cushman, and Standard Bearers in Maine should apply to Mrs. Nutter for news from their missionary. Read, also, the enthusiastic letters from Bishop McCabe in the *Christian Advocate* on our South American work.

— The India Mission is with us in our sense of loss in the departure from earthly activity of Mr. Alden Speare. The missionaries there knew his devotion to their interests and his knowledge of the world-wide work. Many are mourning with us who were not privileged to know him personally, but who felt his influence for good.

— The regular monthly prayer-meeting of the W. F. M. S., held in the Committee Room, 36 Bromfield St., was one of unusual interest, upon the subject of "Young Woman's Work." Mrs. D. Richards had charge of the service and read for the Scripture lesson 1 Cor. 12, emphasizing the thought that it was "one Spirit" that was working through the various organizations of the church for the evangelization of the world. Mrs. Piper, of Somerville, told of the work the Epworth League is doing through its various departments, and Miss Ordway, corresponding secretary of the Boston Student Volunteer movement, gave a most interesting account of the movement from its beginning, summing up briefly the great work that has been accomplished by this body of earnest, consecrated students. It was an hour of inspiration and profit.

— The New England Branch of the Woman's Foreign Missionary Society has received a great help and stimulus by the gift of \$5,000 from a good friend who has had for a long time the interests of this work on her heart. We thank God for this splendid assistance, just when our hearts were burdened for the needs of the growing work, and take courage to go on to meet the needs of the future, remembering what an uplift this will be to the missionaries who have been praying for the help which this will give. How many hearts will rejoice with us in distant lands as they read this paragraph! How many open doors they find which could not be entered before, but which may be now, as they go with the bread of life to those who are stretching out their hands towards God. This friend does not wish her name to appear, but the Master who seeth shall mete out her reward.

Andover Seminary

MR. EDITOR: Hartford, Bangor, and Andover Theological Seminaries ought to unite upon Andover Hill, leaving Yale to care for southern New England. This would care best for all sections, be economically wise, and give Congregationalism in this section of the country one rural seminary and one university seminary, both in a grand condition for work. Yale is all right. But Bangor and Andover need to unite under the spirit of Hartford. Hartford is in favor with the churches. Bangor is an unnecessary outpost and superfluous. Andover has a grand history, but has fought a battle for freedom in which it lost its great commander. Politicians were invoked to play a part in the strategy which ambushed the founders. Socialists could not succeed better in "undoing the dead man's grasp." The spirit of Andover Hill awaits re-embodiment. Today the spirit of investigation rules in the place of the personal leadership of Jesus Christ. It is a question of supremacy in the midst of knowledge. Reason must sit on the right hand or the left, rather than occupy the throne. Modern research is invaluable, and man is great, but Christ is priceless and greater than man. His

leadership must be made more apparent. A Bangor graduate recently appeared before a large council for installation, and did not know whether he believed in the Holy Spirit as a Person. Bangor and Andover both need Hartford. Hartford can afford to come to Andover Hill. There is too much in Christianity to be ever dissolved in Unitarianism.

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SOUTHERN GENERAL CONFERENCE

"BETA."

THIS body, which began with so much apprehension of possible dangers, and which at times was agitated by the most intense feeling, came, after all, to a pleasant end. The very fear of evils perhaps operated to make them impossible. The great majority of the delegates were thoughtful and prayerful. Even when the tides of conflicting opinion ran highest, there was a wonderful display of Christian courtesy. Very rarely, from the first session to the last, was any word spoken that passed the bounds of propriety, or that will leave a sting behind it. The burning question was, of course, the "war claim." It managed to come to the front, in one form or other, not less than twenty times. Majority and minority reports were brought in concerning it from the committee on Publishing Interests, and at one time the prospect of any settlement seemed very remote. The two reports did not differ materially in the resolutions which they respectively presented for adoption; but the latter of them contained a long and carefully-prepared preamble which appeared to many persons to be a deliberate effort to construe every act of the Book Agents and Book Committee in connection with the prosecution of the claim in the most unfavorable light possible. For that reason it was laid on the table by a large vote. After this was done a substitute, in the nature of a compromise, was offered, which, as amended and finally adopted, reads as follows:

"Resolved (by the General Conference of the Methodist Episcopal Church, South, now assembled), 1. That the church distinctly repudiates all the acts of concealment, misstatement, or unfairness on the part of any and all persons representing the church in the prosecution of this claim before Congress, either intentional or otherwise, and whether the same did or did not affect the vote or opinion of any Senator or Representative.

"Resolved, 2. That we endorse the purpose of our Bishops in their communication to the United States Senate, and do hereby ratify and confirm their conditional tender of the money, and make their action the act of this General Conference and declarative of the mind of the church, and that this action be entered on the journal of the General Conference as a final disposition of the whole matter."

The preamble accompanying these resolutions recites briefly the history of the whole case. It also includes a reference to the letter signed by seventy-nine senators and addressed to Bishop Warren A. Candler, which letter concludes:

"The simple statement of this history of the case would seem to leave no room for questions of obligation devolving further duty upon the church in connection therewith. The letter of the Bishops, above quoted, was practically an offer to repay the money to the Government so far as it could be made through the Senate of the United States. The resolution adopted by

the Senate was a distinct reply to that offer, declining to recognize the propriety of the repayment by the church of this money to the Government. In view of this record, we are unable to see upon what ground there can be based the contention that the church should make a second offer, and invoke a second refusal from the Government, or any department thereof. The report of the committee and the resolution, both adopted by the Senate, in explicit terms exonerate the church from all blame or ground of criticism for anything which occurred in connection with the passage of the bill, and is a clear expression of opinion that there is no obligation on the part of the church to repay the money to the Government, or to make further offer to do so."

My own impression is that the matter is now at an end. The settlement that has been reached is not wholly satisfactory to anybody; but it is possibly the best that could have been procured under the circumstances, and will be allowed to stand. A few echoes of discontent may be heard for a little while. These, however, will speedily die away. There is not an intelligent Methodist in all the South but wishes that this honest and just claim against the Government had never been pushed. It would have been far better if it had been suffered to rest as a suspended asset. While this is true, it does not follow that, to use the language of the senators, "the church should make a second offer, and invoke a second refusal from the Government, or any department thereof."

As I predicted in my first communication to the HERALD, the deaconess arrived, though not in exactly the same guise as in the Methodist Episcopal Church. She is not to be ordained, nor to take any vows, nor, unless she chooses, to wear any distinctive dress. In a general way she is to be under the direction of the Woman's Home Mission Society, by which she may be nominated to any mission boards, preachers in charge, societies, or other church agencies wishing to employ her. When employed, "she shall make reports to the quarterly conference of the charge in which she labors, and be, as far as is practicable, under the direction of the preacher in charge." She must be twenty-three years of age, a single woman or a widow, must have a good English education, and a certificate of good health from a reputable physician. Provision is made for her support while actively engaged in work, and also for her care if she grows old or infirm before retiring therefrom.

A Board of Apportionment was created which is to levy all the connectional assessments on a fixed basis. This Board will, I am afraid, play havoc with the work of the various benevolences. The method which it is required to adopt will unsettle and disturb the calculations of the Boards of Education, Church Extension, and Missions, to say nothing of other things. The fact that it was called into existence by a majority of only two votes, after a superficial discussion on the very heels of the session, shows that it is of doubtful value.

The Board of Missions is hereafter to have a single secretary, to be elected by the General Conference, with an assistant secretary to be chosen by the Board. Dr. Walter Lambuth was, of course, retained in the secretaryship by a practically unanimous vote. The second place was filled by the election of Rev. Seth Wood, D. D., of the Texas Conference, a man who has achieved a high rank as a pastor and is expected to make a good record in his new position. The Board of Education continues, with few changes, under the headship of Rev. J. D. Hammond, D. D. The Board of Church Extension will, hereafter, if things work smoothly, undertake the work of insuring church property. Dr. P. H. Whisner retains his post as secretary, assisted by Mr. W. F. Barclay.

Hereafter the character as well as the relations of local preachers will be under the supervision of the district conferences instead of the quarterly conferences. This completes a change of policy begun eight years ago, and is expected to work good results. Personally I have always been opposed to it, because it invests the district conference with administrative functions—a consequence that was never contemplated when this new body was created in 1870.

The retirement of Bishops Fitzgerald, Hargrove, and Granbery from active service was not unexpected, yet no one knew for certain whether it would take place. These three honored men were all born in 1829, and are, therefore, now each seventy-three years of age. The first named was elected in 1890, and the other two in 1882. They have given the church the best kind of service, and bear with them, as they lay down their burdens, the undivided love and esteem of their brethren. The two new Bishops, Drs. E. E. Hoss and H. Coke Smith, the one a native of Tennessee and the other of South Carolina, were born in 1849. An immense audience witnessed their consecration, the sermon (a noble utterance in every respect) being preached by Bishop Granbery.

The new editor of the Nashville *Christian Advocate* is Rev. George B. Minton, D. D. He is a native of Missouri, forty-one years of age, and fit in every respect for the responsibilities to which he has been called. After graduating at Vanderbilt University, he was for four years a member of the Pacific Conference, and was then transferred to Mexico, where he has spent fourteen years as a teacher, editor, and preacher. At the time of his election to the *Advocate* he was a presiding elder in the Mexican Border Mission Conference. His scholarship is wide, and his literary style most excellent. He knows what is going on in the world, and is perfectly competent to discuss all current phases of thought and activity in a lucid and convincing way. My judgment is that he will surely come to be recognized as a great editor.

One of the most significant forward steps taken by the Conference was the creation of a Connectional Superannuate Fund. Twenty thousand dollars were subscribed in a few minutes as a nucleus and beginning. It is believed that at least a million dollars will eventually be secured. There is a great revival of interest in the whole subject of taking care of the old preachers, and I confidently hope that this interest will continue to grow with the future years.

On the whole, Southern Methodism feels easier and stronger over the results of the Conference. It has had a large dose of humility, which perhaps it needed, and it looks with confident anticipations to the opportunities of the future.

Waban School has had a very successful year, and is now arranging for a Summer Vacation Camp on the Maine Coast, thus giving the boys who have been in the school, and others who desire it, a fascinating outing where a wholesome home life will be afforded, and a study of bird and sea animals will form part of the recreation.

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